

THE QUAKERS

Cleared from being

APOSTATES;

OR THE

Hammerer Defeated;

And Proved an

Impostor.

Being an ANSWER to a Scurrilous Pamphlet, Falsly Intituled, *William Penn and the Quakers either Apostates or Impostors*; Subscribed *Trepidantium Malleus*.

With a POSTSCRIPT,

Containing some Reflections on a Pamphlet, Intituled, *The Spirit of Quakerism, and the Danger of their Divine Revelation, laid open*.

By B. C.

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TO THE
READER.

Reader,

IF *thou art moderate, Reading may do thee good, and inform thy Understanding; and if thou wilt be just, thou oughtest to Read our Defence as well as Charge, and seriously consider both: But if thou art rigid, perhaps thou may'st do with Replies or Answers to thy Champion's Attempts, as Goliath did by David, Curse it, and Despise it, but never give it an Impartial Perusal; the Common way our Adversaries have taken with our Answers. The Design of this Preface, is chiefly to let the Reader know what sort of Adversary I have to deal with; a Person, that is said, by them that know him, to have been Mad*

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To the Reader.

through Pride and Conceitedness, for which he hath been under the Doctors Hands : So deeply had Love-Melancholly seized him before his Marriage, that as he said himself, 'Twas impossible for him to look upon a Woman, but he must of necessity Lust to be Naught with her ; but how it is with him since, I will not determine. He was one while for exercising the Office of a Curate, in the Parish of Bursletown near Bristol ; but smelling so strong of Presbytery, he could not hold it there long : So that his Residence has been mostly among the Presbyterians since, and how he hath Improved his Gift of Preaching among them, they can tell better than I : But his Demands for Preaching have been so high (as I am inform'd) as to make some of them uneasy under him. The Account I have had of his Conversation in general, is such, that I dare say no moderate Presbyterian (as some such I know there are) desires to hear more of it. That he
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has a little Learning, he need not be told of it, for no Ape can be prouder of a Top-knot, than he is of it. A little Rambling Wit he also has, but that, with a Spirit of Pride, has undone him, since it has eat out all Charity, and fill'd up the vacancy with Prejudice and Envy, even to such a degree that is not common. An instance of this thou hast in his Book, Page 71. where he saith thus, Did they (the Quakers) know by the Spirit of Discerning all the Priests and Jesuites that came among them, whom they almost Adored?—insinuating, That there were amongst the Quakers, both Priests and Jesuites; which is as false and sly an Insinuation, as if it came directly out of Scotland from the Reformers there, or with the last Ship from Boston. But he goes on, Bedloe told my Brother how often Whitebread and he, as well as other Papists, had been at Quakers Meetings; that Whitebread Executed was a Speaker.

To the Reader.

ker. Behold this Impostor in his Colours ! Who that reads this, and knew neither him that saith it, nor the Quakers, but would believe that Whitebread the Papist, Executed for the Popish Plot in Charles the Second's Reign, was a Quaker, and a Preacher among them, which is so great a Lie, that it's not possible for him to out-do it. But if you ask him, Whether he meant so ? And Charge it upon him, he may have a way (according to the Cameronian Cant) to creep out, by saying, I said, that he and other Papists did go to the Quakers Meetings (which perhaps may be true enough, as well as many Presbyterians) and that he was a Speaker is true, for so he was, unless Dumb ; but he did not say, that he was a Preacher amongst the Quakers. I must confess when I saw that passage, I thought him too great an Impostor to be Honoured with a Confutation, (to use his own words) and had it not been for that his Books is handed about, and sold, and extoll'd

To the Reader.

toll'd by many of that Fraternity in the City of Bristol, I should have left him to Triumph in his Imaginary Victory, as G.K. lately did in his; for such sort of Cattel are as ungovernable in their Passions, when they dote on their own doings, as they are unsupportable, when they see their own Folly, which rarely happens till all the World sees it first.

I have not replied to every particular Paragraph of his Book, since 'tis a considerable part of it Tautological as well as Comical, not fit for a Sober Man to take notice of; and another part is Collections out of the Snake in the Grass, &c. which I have understood is Answering by another Hand, and to that I refer; using as much brevity as possible. Another part of it is Directions to his own Tribe; in which, though he has given me just occasion to detect him, for his Vain and Foolish pretences to Divinity; yet since 'tis to them, and not me, I shall take little notice of it,
(let

To the Reader.

(let them discover his Foolish Pretences if they please, and detect it too, or else the more will be their shame) but pass it by in Silence; nor have I taken notice of all his Allegations against the Quakers, since many of them are both Foolish, False, and Insignificant, and too Apish for any Reply; but all his Capital Charges I think I have fairly Confuted, and proved him the Impostor, by Clearing the Quakers of his Charge against them.

THE

THE

QUAKERS Cleared

From Being

Apostates. &c.

AS Madmen are to be known by the places they are committed to for Cure, more than by their Discourse at some times ; since the maddest of Men may have their lucid Intervals, and speak intelligible ; so, had the Author of the Book Intituled, *William Penn and the Quakers either Impostors or Apostates, &c.* but put his Name to it, there had been little occasion for an Answer, especially in those places where the Author is known. But since he conceals his Name, and instead thereof Subscribes *Trepidantium Malleus*, and that being such an *Herculean* Character, as if after this Club, Beetle or Hammer, the *Quakers* were no more to hold up their Heads, I think my self obliged to Vindicate the *Quakers*, and their Christian Principles, from the Abuses of this Hammerer, whose Malicious Design seems to be no less than to set the Mob, (or his *Cameronian* Brethren) to tear us (if it were in

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his

his Power) to pieces. But if any should think, that I am obliged to Answer it Methodically, because an Adversaries Book, I must take the liberty to tell them, that, as it is next to an Impossibility to reduce a Mad-man's Work to method, so it cannot reasonably be expected that I should exactly trace all *his* wild ranges, or be very Methodical in a Reply to such ; for to attempt it would shew but little Discretion : Yet nevertheless, lest any should object, That a Mad-man may sometimes speak Truth, I shall therefore proceed to examine his Book.

To pass by his Humoursome Preface to his Humoursome Brethren, as he calls his Readers, I found a long and tedious Rattle, as full of Noise, Scoffing and Envy, as empty of Truth and common Sense, until I got to page 62. where he expresseth himself thus, *Either what I have charged them with, is true or false ; if it be false, let me be accounted the greatest Defamer upon Earth, a Persecutor, or what they please. If it be true, as I call Heaven and Earth to record it is, and can justifie before God and Man, I do say it upon mature Consideration, and with great Composure of Mind, that Penn and the Quakers are Impostors or Apostates.* This I took to be the most sensible (since it was, if you believe him, the result of mature Consideration, and great Composure of Mind, which the rest

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wanted) and Rational though Malicious Sentence in all his whole Book, and that led me more seriously to consider, Whether what he had Charged the *Quakers* with, was or could be proved against them ; since if it could not, he so freely at one Cast Condemned himself for the greatest Defamer upon Earth, a Persecutor, &c. Let us therefore now take a view of his Charges, and see whether they be true or not.

Page 6. His first is against *Lawrence Steel*, for being lifted up with Pride, and falling into the Condemnation of the Devil. A great Charge ! But wherein was his Pride, &c ? The Reason he assigns for it was, his saying, *Not that I am perfect, would I were* : As if to be sensible of Imperfection, and to wish to be freed from it, were to be lifted up with Pride. But to this I shall say more elsewhere.

Page 7. His next is by way of Query, *Whether George Bishop of the City of Bristol, a Scholar, was not a most deceitful Writer ?* Ans. He was not for any thing that he hath proved against him, but that he himself has cleared him from being so, is most evident, from his acknowledging that *G. B. has given a true account out of these Authors, viz. Eusebius, So- crates, &c, and that Jerom, and others, were against taking Oaths, as well as the Quakers ; to prove which, was one of the grand Designs of*
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that

that Book. And that the *Quakers* were like them for Suffering, he also grants: *But so*, says he, *were the Protestants in Queen Mary's Days.* Now what is this, but to eclipse, if possible, the Glory of those Martyrs? But he adds, *So were the Papists in Queen Elizabeth's Days, and the Nonconformists in King Charles the Second's.* That the Protestants suffered in *Queen Mary's Days*, is true; and that they were Crowned with Martyrdom, is equally true: As also it is, that the *Quakers* were the Objects of *his* Brethrens hatred, who when they had the Power in their Hands, exercised so much Cruelty, that it cost many of them their Lives; as also that they were exposed (after *their Joshua* was turned out, and King *Charles* came in) to very great and terrible Persecutions, as Imprisonments, &c. But that any of the Nonconformists suffered at that time, was rare; I will not say none did, but it was very few, for they found the *same* way for themselves, that the Pope found for the Papists under *Queen Elizabeth*, which was, that though they did Conform to the Church of *England* in outward appearance, yet they should keep their Hearts fixed on him, and the Catholick Church, which was the exact practice of our Conforming Nonconformists: Thus Papists, and such Noncons, agree upon one and the same way to dissemble with God

Almighty,

Almighty, and to Cheat the World, till the first could furnish themselves with Tools to Blow up the King and Parliament, and the latter to Murder their ~~King~~; Remember Rye-house. But that he is so angry with Geo. Bishop, I do not wonder, seeing he has so effectually laid open the Horrid Barbarity and Murther committed by those beloved Brethren in New-England, upon the Persons of many of the People called Quakers.

Page 9. He Queries; *Whether the Quakers leaving their places of publick Worship, for fear of Confiscation of Goods, Imprisonment, &c. were not either Notorious Impostors or Apostates? Asserting in their Printed Books, that it was unlawful to leave their publick Worship for any Persecution whatsoever*; adding, page 10. *That they lived in the sinful omission of open Duties for many Years.* I Answer, Such Books, and the Quakers practice in the late Suffering Times, abundantly proved their Unanimity; and whoever is Ignorant of it, must have lived farther off than Moorfields* or Box either, unless Infants, Deaf, Dumb, or Idiots:

But perhaps he expects that the Quakers, to purge themselves from this Calumny that he has so unreasonably formed against them, should produce a Catalogue of their Sufferings; but that cannot be done without gratifying him

* Bedlam, and Box, places for Cure of Mad People.

and his Party, by reflecting on the Instruments of that Work, that he may have the Satisfaction to see them upon all Occasions stand Indicted : Against whom, as well as the *Quakers*, he already hath not omitted to throw some of his envious Darts, but in this he is not like to be gratified, nor is it in any wise needful, seeing their Sufferings are too fresh in the Memories of most staid Persons, to require the Trouble to enumerate them, or say proofs to perswade their Truth : And besides, that to recount but a small proportion of what they underwent for their constant maintaining, and openly owning, in the hottest Rage of Persecution, what they were called to profess, (far contrary to what he would falsely suggest) would swell this piece too much beyond its designed Bulk. Or another Reason that might induce him to urge so unjust a Charge against us, might be a desire to alleviate that just one brought against themselves, of being Deserters of their Cause in Times of Danger, by bringing the *Quakers* (a People well known to exceed others for stedfastness in such Cases) upon the level for Cowardice with himself and Brethren, and so render them as fearful, and from thence as guilty as they, whose Principles and avowed Practice has been to shift from Corner to Corner in Woods, remote and obscure Places, or any where, to save their Ba-

con, supposing themselves not to be called to Suffer, though to Believe ; so that this Charge of omitting open Duties for many Years together, he seems to have aimed at us, but directly hits at the Heads of his own Fraternity, for it touches not the *Quakers*, notwithstanding his unheard of Impudence in bringing it against them, and that for several Years too, though when and what Years, there's not one word, nor in what particular place neither, but generally all *England* over, it seems, which is so very false, that almost every Parish where any *Quakers* lived, can give him the Lie.

And for *Bristol*, the place he so often with Indignation mentions, it is Notorious, that when the Men and Women that constituted the Meetings, were taken up, and committed to Prison, the very Children, by their constant Attendance at the usual times and place, kept up the Meeting, till *they* also were sent away with the rest, until the very Floors of the Prison, Tables and Hammocks were so full, that it was scarce possible to croud in any more, unless they should stow them one upon another : At which time there was scarce a Presbyterian to be found, that had Religion enough to think it worth Suffering for : Nay, so far were they from it, that they were frightened out of the very Profession, into a Conformity to that, which they esteemed lit-

tie better, some time before, than *Idolatry*; and
 in that Converted State they continued till K.
James his Toleration awakened them; for
 which Favour, by their Addresses to him, they
 Mortgaged their Lives and Fortunes. Nay,
 so stedfast were the *Quakers* to what they pro-
 fess, that when by the great Heat and Fury
 that possess some Men, (who since, I hope,
 have seen the Evil of such violent practices)
 there were Distresses of great Value made on
 them, and had their Meeting-house rifled and
 shut up against them, they continued their us-
 sual gathering at the Door, and from thence
 were haled away to Prison, till *Bridewell*, as
 well as *Newgate*, was fill'd with them, and
 yet even then they desisted not from their ac-
 customed Service for the Worship of God,
 though by the violence of the Keepers, they
 often suffered great Abuses for it. Let him
 therefore prove that, instead of omitting pub-
 lick Duties for many Years together, there
 was Omission in any part of *England*, when
 their Persons were at liberty from Prison to
 meet; and till he does this, he must stand
 Charged as an Impostor himself, and by his
 own free Election assumes the Titles of the
**Greatest Defamer upon Earth, a Perse-
 cutor. or what we please.** But if he should
 find two or three, or a few Particular Persons,
 professing themselves *Quakers*, did act such a
 part

part of Christian Policy, as his Brethren did both practise and advise to, they therein declined from their Principles, and from the *Quakers* general Practice: But this neither affects the *Quakers* in general, nor their Principles at all; but thanks be to God, there is no one thing they could have more belied us in: For as the Lord by his Grace called us to believe, so also were we enabled to suffer for his Name and the Gospels sake, and of our Faithfulness herein, we have (by the Goodness of God who hath helped us) given sufficient demonstration.

But the Devil commonly destroys his own Work at last, by some Folly or Lies, he plunges his Vassals into, as is evident in the envious but false Information, this Man gives of *Lawrence S'ee's* deserting the Publick Worship of God, after his Release from Prison, which though true in a Sense, yet is notoriously false and wicked in him, for this reason, *viz.* That though he never frequented Meetings after; yet it was not either through Fear or Policy, but only because of his great Indisposition and Inability of Body (through a Complication of Diseases) that attended him some time before his Release out of Prison, and afterwards continued and encreased upon him to the terminating of his Days: So that it was not want of Will, but Ability of Body, that
kept

kept him from it. And as for E. S. who he saith, *With one more, were the only Persons that held out*, is as false as the former, E. S. not being resident in *Bristol* (but was several Miles from it) nor in any wise belonging to it, but rather a Stranger in that respect. And *that none but she and D. D. kept to the Principles of the Quakers*, is as true as his alledging, that on private Conference with R. V. concerning the deviation of the *Quakers* from their Principles, R. V. should tell him, *That they had now changed their Minds*, which R. V. solemnly declares is a great Lie; for as he had no reason to say so, neither doth he remember he had Discourse with him on that Subject.

But if any were so weak and feeble, as not to be able to stand Suffering for the Faith of Christ, it may be partly owing to the Intimacy they had with Neighbours of his Perswasion, whose wheedles went a great way with too many: For when the Fury of the Persecutors was vented upon the *Quakers*, (the others being fled) it was common with them to come creeping, *Ah Neighbours, the Lord comfort you, and keep you; we pray for you that you may stand, but we are not able, we hope we shall all be brought nearer together by these Storms; we have all but one Head, our Ministers have left us, &c.* Thus in Times of Suffering there was great shew of Love and Friendship, as likewise

likewise upon Occasion of *Elections for Parliaments*, for then they use to alledge, we have but one Interest, and therefore ought to join together against the *common Enemy*: But when there is no turn to serve, nor fear of Persecution, but the Sun of Toleration shines out, all those creeping Insects that lay lurking in Woods and hollow Trees, got Wings, and became Hornets, if not flying Scorpions, to the Annoyance of such that live near them. Thus was the *Land of Uprightness*, (*New England* as *C. M.* called it) Infected with those Vermin, till from Whipping, and cutting off of Ears, they came to Hanging, and yet they are the Lord's Dear and Precious Ones of the Election of Grace forsooth.

But to proceed, page 12. he tells us a Story of *Lawrence Steel*, that for refusing to Swear, he was committed to Prison, and after that never went to Meeting more; and why pray? But because he ~~Died~~. Is not that a great Argument of his and the *Quakers* Apostacy? *R. V.* he says, *did the like*; what like? Never went more till his Death, or never since, else it could not be like *Lawrence Steel*; but that this is notoriously false, is evident, *R. V.* being still Alive, and since that time hath been at 500 Meetings at least, and frequented them at that time, and suffered Imprisonment for it, being even then under a Persecution on the Statute of

of the 35th of Queen *Elizabeth*, for not coming to Church ; and being by *Habeas Corpus*, and Writ of Error, removed from *Newgate* in *Bristol* to *London*, at the *King's Bench-Bar*, he was legally Discharged, but three Days after his return Home, his Father dying, and by his Will, the place (where he Deceased, at *Chew* in *Somersetshire*) falling to *R. V.* he has ever since had his Residence there, where it is well known, he has no more deserted his Duty in frequenting Meetings, than he did while he lived at *Bristol*.

But *all the rest*, he says, *did the like, except E. S. and D. D. and that they wrote a Book, Danning in the Name of the Lord the rest of the Quakers, for leaving their Testimonies.* That this is false in Fact, the Book it self will manifest, to which I refer. But *all the rest, save these two, declined meeting, from the time that Lawrence Steel was put out of Prison.* If this be true, then the *Beetle* has not belied them ; but that he has, almost every intelligent Person in the City of *Bristol* at that time knows, and can give him the Lie : This is the Man that says, *If what I have Charged them with be not true, let me be accounted the greatest Defamer upon Earth, &c.* which according to his own Imprecation, he has drawn upon his Head.

Page 13. He insinuates as if G.W. and W. P. were as guilty of flying in Time of Persecution, as the *Presbyterians*; and how they would set some to watch the Informers, that so they might warily get a private Meeting: But this being all of the same stamp with the rest, I return it upon him for a Notorious Scandal, as helping with the rest more deeply to affix his former Titles, *Defamer*, &c.

His alledging the *Quakers* left Ministers because of their Learning, and yet followed Penn because of his, shews his Ignorance, as well as Baseness, being false in every part of it: For the *Quakers* never left any Ministers for their Learning, but because they were Unlearned, viz. in the School of Christ: Nor did the *Quakers* follow W. P. or any else, for their Humane Learning, but have Reason to esteem them for their Integrity and Sincerity both towards God and Man. And as to his saying, that a Friend of his told him that Mead should say, That Penn's Party were all Factors for Popery, and that he would spend his Blood in the Service of the King. I take this to be like the rest of his Stories; for in Matters of Fact, he generally takes Care, if he mentions any Author, to mention such as are Dead, or else not Name them, and so are incapable of detecting his Lies.

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But he has, I perceive, a great deal of Charity for *William Mead*, as well as Loyalty for the King; but I wish the latter a better Subject, as I do the first a better Voucher. By the way, let him know, That as we have no Sect-makers amongst us, so we are not for making of Parties, either for one or the other.

Page 15, and 16. He makes himself very Merry, about *William Penn's* being little of a Scholar, as Somebody told him; but yet allows him to have some Learning, *Barclay* more, and *Fisher* most of all; and then adds, *And that makes my Question deserve an Answer.* But as he, (though by Malicious Reflections) seems inclinable enough to assign that as no Reason for our following *W. P.* so we can easily clear our selves from adhering to either *R. Barclay*, or *S. Fisher*, or any other, upon the account of any Acquired Learning; though when those Additional Helps of Knowledge are sanctified, we never reject them; but till then, in Religion, we always accounted it useless and vain.

His Charge, Page 18. Of the Quakers bowing to Man in their common Practice, after they have so often decried it, is altogether unjust; for though there may be some professing themselves *Quakers*, that Humour this Practice too much: Yet as it is neither allow'd of at all, nor practiced in general, 'tis unfair in him to bring

bring it against the whole People, seeing those whose Natural and Youthful Vanity incline them too much to imitate those idle Customs, pass not unrepov'd for it, if under our Profession, and known. But his pretending that the *Quakers* say, *Scripture Examples have undone the World*, is a most Abominable Slander, and as such I return it upon him.

He asks, Page 19. Whether it were not unheard-of Diffimulation, to tell O. C. *Thus saith the Lord, I have put the Sword into thy Hand to destroy Idolaters, the Stewarts and Malignants; and after all to tell King Charles the Second, that all this was Rebellion, and that they gave their Testimony against the Murther of his Father.* I observe this is but one of his Questions; and until he is positive that the *Quakers* did so say, I think not fit to gratifie him with an Answer; nor then neither, unless he brings better proof, than either his empty say-so, or borrowed Reflections from the *Snake in the Grass*; since it refers to *Crisp* and *Bugg*, &c. all which have been Answered, and sufficiently Confuted many times over; but bray a Fool in a Mortar, he will be never the wiser; nor will those Apostates study to be quiet, notwithstanding their Folly has so often been *Exposed* and *Corrected*, and their Lies and Forgeries returned upon them; but these are the Tools for our *Beetle*, and the *Snake in the Grass*. Yet I must allow

allow the preference where it is due, and therefore fix it upon the Author of the *Snake in the Grass*, for more *Wit* (I will not say more *Honesty*) than to avouch as this Hammerer does, p. 62. all he saith against the *Quakers*, with such an Imprecation ; for as he without doubt knew it to be a Bundle of Lies, &c. so for his Diversion he thought he might make bold to sport himself with the *Quakers*, as other Comical Blades use to do. But, if it be his hard Fate too, to have his *Zipporah*, which by *Anonymus's* telling is too common to Men of his Coat, I am induced to believe he might have another design in it, viz. to get some supplies for his Pocket unknown to her, and out of her reach, to make Merry with among his Companions.

Page 21. He tells a Story of a *Quaker* in Cul-lompton, that *Prophefied from the Lord, that all the Women with Child this Year should Die in Child-birth*. Now why this should be a *Quaker* any more than a *Presbyterian*, I cannot imagine, unless it was for want of a Black Coat, and little Band ; for the same Creature in his Ramble, was taken up at *Bristol*, and Examined before the Magistrates, and amongst other things, demanded, Whether he pretended himself a *Quaker*, or not ? To which he replied negatively, adding, That the *Quakers* were the worst Enemies he had ; or to that effect.

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In the same page he says, *These Men condemned Humane Literature, and assert Inspiration.* *Ans.* The last is true, but the first is false, for we condemn it not, when rightly used; but the *abuse* of it in Matters of Religion, when by that *alone* the Scriptures must be Expounded, and esteem it absolutely necessary, the Christian Faith must be understood thereby. What he affirms of the *Quakers* saying, That if a Man speak through a Cane, it is not the Voice of the Cane, though it pass through it, but the Voice of the Man; so it is not the Voice of the Quaker, but the Voice of the Spirit, is upon the same Authority with the rest of his Idle Stories, and therefore deserves the less notice. Yet to detect him in his Folly and Falshood, and the better to instruct others, I shall briefly express our Sence therein, which is, That in both Prayer and Thanksgiving, as well as Preaching, they are partly *Passive*, and partly *Active*: *Passive*, in that they submit to the Divine Power and Spirit of God, to impress upon their Spirits a grateful Sense of the Favours received, for which their Hearts are filled with Thankfulness: And *Active*, in expressing such Thoughts as the Spirit shall suggest to their Understanding, as suitable to the present occasion. Thus for Thanksgiving, and for Prayer, it is the same thing; for since it is the Spirit that quickens, how can a Man pray with a

true Sence without it? For till that quickens him to it, his Prayer is dead, dry, and formal, which God will not hear; since 'tis his own, and not another Spirit, he will hear. And in Preaching the Gospel, it is the Spirit that opens the Understanding, and makes it fruitful in the Knowledge of God, and *incites* Men, so qualified, to impress the same Image on others, which cannot be without being *Active* as well as *Passive*.

For his Story of the Woman 22 Years since, that pretended to Fast Forty Days, and Forty Nights, with the other, that pretended to fetch the Dead Child to Life, with many more such, as in page 22, &c. I say, if there were ever any such Persons, that so said, or so did, he ought in Justice to have told us their Names, and where they liv'd, that we might know, as well as he, whether they were *Quakers* or not; for where-ever he can find any thing that is Ridiculous, and a flying Story, he is very liberal to bestow it upon them, as he did that of *Cullompton*. But to do him Justice, he has been kind to us in not pretending *himself* a *Quaker*; for if he had, we should never have been able to have defended him from Folly, Madness and Confusion, any more than we can such as he tells of, if any such there were; though for my part, I see not the least shew of Truth in it.

What

What he says of Dr. Griffin, and Honest Mr. *Blinman*, as he calls him, concerning *Lawrence Steel*, he seems to be safe in; seeing they are by Death put out of a Capacity to detect him: but that he has Notoriously Abused and Belied *L. S.* is most certain.

Page 16, 17, 18. He gives us undeniable Proofs of his Abhorrence of *Perfection*, (unless it be of perfect Nonsense) for he saith, p. 16. *I wrote W. P. I would not trouble him with one Question more.* At first I thought ~~an~~ an Error of the Press, considering what follows, but finding no *Errata*, I shall leave him to Correct in his next. But in

Page 17, 18. He tells how he sent *W. P.* another Letter, and *that he had more Questions to propose to him*; Ay, and to a publick Disputation too: See the Confusion of the Man; Are not his Questions like *Hydra's*. Poor Conceited Man! that he should think *W. P.* had so little Sence, as to imploy his Time and Parts to Dispute him, or Regard his Nonsensical Clamours.

Almost every Page affords such a Rhapsody of Nonsense and Folly, that to follow him would require a great deal more Pains than his work deserves.

Page 23, 24, 25, 26. is taken up about *William Penn*, his Letter to him, and *W. P.*'s Answer, with his Reflection upon it, That *Penn* was a *Roman Catholick*; That he was not able

to Answer him ; That he Saluted King *James*, commended his Integrity ; how he writ a Book, in which he said, *There was not Papists enough in London to make Coal-fires*. But to what purpose is all this, unless to render *W. P.* odious to the People ? If he did Salute King *James*, did not his Brethren do the same ? And Address to him too, in such terms as I will not mention now ? Far differing from what *W. P.* did. But that *W. P.* endeavoured, with the Interest he had, what he could, to prevent K. *James* from taking such Methods as would undo him, and the Nation too, is better understood by many Persons of Quality, than by this Hammerer. As to his Story of C. *Niccollet's*, the *Licensor*, being turned out by *W. P.'s* means, for *Licensing a Book against Popery* ; if this had come directly from C. *N.* there might have been some more shew of Truth in it, but when 'tis only *Anonymus's* Friend that will give it upon Oath, that C. *N.* told him so, it is justly to be suspected ; for you may know the Man by his Company ; and I shall only ask him this, Whether it was at *Box* or *Bedlam* his Friend told him this Story ? For *W. P.* affirms it is a great untruth in every part of it.

Page 27. He queries, *What the Quakers are?* And then Answers himself, *They are the Sink of all Heresies ; some are Socinians, and some are Sabellians, and what next, but to revive the Writ, De Comburendo Heretico?* And then
would

would not *Old England* grow *New*, and Religion flourish, and the Elect rejoice? Perhaps he has not forgot who it was, that Writ from *New-England* to justify their Hanging the *Quakers* there, as being according to the Laws of God, as well as Men: And also who that Zealous Person was, that, because by one Vote another *Quaker* was saved from Hanging, Preached against the Man, whose Charitable Suffrage had turned the Ballance, in these Terms, **Because thou hast let go the Accursed Man, thy Life shall go for him.** But the Sink of Heresie, I find to be in this, their denying the Divinity of Christ and the Trinity, &c. to which I shall reply in its place, and detect his Falshoods therein.

Upon all Occasions he is bringing in his Ridiculing Stories and Reflections, in Derision of the *Quakers*, most of which are either false or foolish; and among the rest he brings this, page 30. *What saith the Scripture*, said one to me, *Every Tub must stand upon his own bottom*: Now whether this is true or not, I will not Dispute; for 'tis possible such a mistake might be committed, by taking a common Maxim for Scripture, but what is this to Religion? I can tell him of as great a mistake in one of his Fraternity, (whom I could name if I pleased) that told me, That Christ foretold Deceivers should come in the last Days; and that he said, By this shall they be known, they shall come

in Gray Clothing, [but] your Friends the *Quakers* come in Gray Clothing, and therefore, &c. Is not this altogether as gross as the former, or worse? And yet for such lapses as these in particular Persons, to Condemn a Religion in general, would argue but too little Christian Charity.

From p. 28, to 48. there is little, besides a Collection of such Idle Stories as these, that he has pickt up here and there to asperse others with, as well as the *Quakers*: Nay, what shall one say of him that will foul his own Nest? (for which see page 36, 37.) But that he should go about to Ape and Ridicule the *Church-men* and *Quakers* way of Preaching; and know that there is such a Book as the *Scotch Presbyterian Eloquence* in the World, shews his Impudence, and is Astonishing, if the Man were not known. However, I would advise him to spend some time on that Book, and then let him tell me, Whether it would not be more becoming him, to endeavour to clear his own Fraternity from what they stand there charged with; and if he cannot, to endeavour their Reformation, before he goes about to Ridicule others, with what his Imagination suggests to him they are guilty of, though upon enquiry nothing more false.

What he says of *J. M.* is true, for he did Apostatize, and yielded to the Temptation of the Devil; but I hope that he will not say
much

much of such a Sin as that, nor throw many Stones at him about it, for *his* own sake, as well as for his Brothers, who (when the King's Guards came to apprehend him) was safe in Bed, (with I need not say who) the Story is well known, and he may not be ignorant of it, I suppose.

He saith, p. 42. *Mr. Speed and Mr. Vickris, that are Men of Parts, never speak among them.* Supposing it true, is every Man of Parts to be a Preacher? To use his own Phrase, What a Dunces is he? Or what Dunces doth he make of his Hearers (if he hath any) to infer so?

The next thing I take notice of, is, his Recommendation of the *Snake in the Grass*, and *Faldo's Quakerism no Christianity*, who, he saith, *hath done his work* Page 48. *like a Workman*; such a Work, such a Judge, and both rare in their own Eyes, the Book it self, with the Answer to it by *W. P.* sufficiently shews the Excellency of the Workman, to which I refer, and go on to take notice of the Whimsical Imaginations, the Man by his Envy hath run himself into, till he thinks *the Quakers are the giddiest Generation that ever was* Page 48. *upon Earth*; like Children, that fancy Trees and Hedges run round, when they have made themselves giddy by doing so.

After he hath sported himself with his *Welsh* Letter, which he would perswade the World is a pattern of the *Quakers* way of talking, (than which I affirm nothing can be more false) and is recovered out of his Apish and Comical Fits, (by which he shews the Design of his Book to be rather that of Farce, to occasion Laughter, by all the Ridiculous Nonsense that his wild Head could gather up, or Malice invent, than to impress any Notions of Religion on the Minds of his Readers) he at length begins to be more in earnest, though very slow with it; pray hear him: *I am not more sure of any one thing in Religion than this*, saith he, *that no Perfectionist*, (scoffingly calling the *Quakers* so) *can be saved*; which is of the same piece with page 40. where he saith, *I am not more assured that Turkism is not of God, than that Quakerism is not, or than that I have proved it in this Book.* *Ans.* That he hath no Charity for the *Quakers* I do not doubt; and if it were in his Power to exclude them from Salvation hereafter, and treat them as *Turks* here, there's no question to be made but he would do it: But since his Knowledge of our Exclusion is upon the same foot, with his Certainty in Religion, there is little reason to be in much Pain about it, since I am very well assured, that he is certain but of very few Points in Religion, if any, (for he will not pretend to In-

fallibility

fallibility I hope) and how he has proved it in his Book, *That Quakerism is no more of God than Turkism*, I suppose every Reader of his Book is able to judge, and there I leave it.

Page 42. He saith, That G. F. *would call Preachers Conjurers*, which might be true enough of some of them, and if he had called them Witches too, he might not have wronged them, if C. Mather See C. M. of W.... be to be believed. But that G. F.

used that as a common term for their Preachers, he will not easily prove. But, saith he, *to do him right, he was none* : I am glad of that, but 'tis more than he dare venture to say of all them that pretend to the Election of Grace ; since 'tis so apparent that they have Impeach'd and Prosecuted one another, and Executed some for such Crimes, or at least for being suspected, though many think the greatest Witches are still behind ; others, that it is a Judgment for their former unrepented Murderous Practice, upon those Innocent Servants of Christ, whom they have not stickt to asperse with the Infamous Character of Witches. But he adds, G. Whitehead *that hath writ so much, is a Notorious Dunce, as proved before*. I do not wonder at his inserting his *Welsh* Letter ; for if he had not writ much after that Copy, how could he have been guilty of so many Absurdities, Incoherences and Lies ? He ought

to have fixt it in the Front of his Book for a Sign, and Specimen in gross of his whole Work (if it may be call'd so) and to have told his Readers in plain terms, This is the part that I am acting ; if you expect any solid Sense or Reason, or any thing else, but much such as this ; pray be pleas'd to enquire elsewhere, for I am not furnished ; it's true, I have a little in page 62. For if this were not the Poor Man's Case, can any one think he would have here said, *G. W. is a Notorious Dunce, as before proved*, when but in two places he mentions his Name, and then at the Head of Two Lies ; the first is page 13. where he insinuates, That *G. W. fled in time of Persecution, notwithstanding his Mocking of others*. Now what shall one say to such a one, who whilst he is Ridiculing the poor *Welshmen* (many of which would not be guilty of such Nonsense and Folly as he abounds with) runs into the same Practice, as one of them did, when he said *Green* and *Grey* is all one? If a Man in his Senses affirm that *Green* and *Gray* are two distinct Colours, this bawling unintelligible Obstinate will never be perswaded to it, but must have his word for it, like another *ipse dixit*, pass for Gospel Verity ; for to pursue urging it, may bring him into a Condition that will require half a Dozen Men to rule him : So though flying and standing may not be all one with our Hammerer,

yet

yet standing is flying ; or else *G. W.* can never be proved guilty of flying. This is too Notorious in the City of *London*, as well as other places, to be denied : And for *W. Penn's* part, if I should say any thing to clear him, it would be as useless, as *his* Charge is false, and will fail of Credit, seeing all that know there is such a place as the *Tower of London*, and a *Newgate*, and concerned themselves at that time with the enquiry into such Matters, may sufficiently know what a share he had (though unjustly) in both. for no other Cause than for being a *Quaker* ; so that this is a Lie in Fact, that he will never be able to prove, no more than he hath done it here.

The next place where he mentions *G. W.* (and if any where it must be here) is in page 20. where he says, he heard *G. W.* Expound *Prov. 9. 1, 4.* which is, *Wisdom hath built her a house— she crieth, Who so is simple, let him turn in hither, and for him that is void of understanding. Thus a simple thing, said he, is a thing unmixed, pure, so he that is holy, hath no Sin.* Now to know who is the Duncce, and Liar too, it will be fit to enquire whether or no *G. W.* did thus Expound the Text, which seems to me to be this Hammerers part to prove, as well as say, for *G. W.* denies it as a gross Perversion ; and they that know *G. W.* far better than this envious Scribler, knows
he

he understands the Scriptures better than thus to abuse them; and for my part, seeing that in none of his Writings, any such incongruity is to be found, nor in all his Preaching that ever I heard, which I have often done both in *Bristol*, and *London*, and elsewhere, never was there any such incoherent Expression used by him: And for his Knowledge of Scriptures, and Soundness of Doctrine, he is too far out of the reach of any Impeachment, by such a vain trifling Adversary, to be wounded by his Malice. —And now, after so many Falshoods and Forgeries detected in him, with what Face can he think of his 62 page? I need but quote it, 'tis his Doom. Oh horrid hardness and presumption, for a Man to call Heaven and Earth to Record to the Truth of what he knows to be apparently False!

In his next Page he saith, *Know, Reader,* says he, *I have made no use of Books, nor Men, to help me in this Work,* and yet from p. 64, to 73. is little else but Quotations out of the *Snake in the Grass*, and *Pennyman's Papers*, according to his own Confession: And from page 63. backwards, no less than between 50 and 60 times has he told his Reader, what such an one told him, or what he hath heard or read concerning the *Quakers*, and yet after all this, hath the Impudence to tell his Reader, **That he hath made no use of Books nor Men**

Men in this work. What can be said of so grand an **Impostor**? Oh height of Impudence and Falshood! This is the Man that undertakes to *prove W. P. and the Quakers either Impostors or Apostates*; and if he do not do it, desires that he may be accounted *the greatest Defamer upon Earth, a Persecutor, & what we please*; which now, according to his Imprecation, is fastned upon him. And though Apostacy I am apt to think he was never guilty of, because 'tis reasonable to believe he was scarcely ever good for any thing; yet **Impostor** is his Character, and that in the highest degree, and with that I would leave him, were it not for a few passages more, that I will proceed to take notice of.

Page 73. He queries thus, *Are not the Quakers more Sober than once they were?* He Answers himself in the Affirmative: Well, since we are amending, 'tis to be hoped we shall be mended at last; I am glad we are growing better and better: But for his part, if he be sure of any one thing in Religion, notwithstanding our mending, Page 60.

we shall never be saved, no, not one of us: Such Charity is suitable to his Principles. He queries Page 71.

again, *Are they not temperate above others?* To this he Answers, Let every Man speak as they find; but a *Quakers Wife* next Door to him

him at *Bristol*, confess'd to him, that her Husband was a Notorious Secret Drunkard. I will not descant on his *Notorious Secrecy*, since he pretends to be a Scholar; but when he is in his *Tantarums*, I suppose, publick and private, open and secret are all one with him. But since he allows every Man to speak as he finds; and seeing that is the easiest way to make up the Accompt, will e'en leave it there: But then he should not speak contrary to what he had found, which I dare say he did, not only in this, but in the Case of the Strong-water-sellers; or else to be sure his Charity would not conceal their Names, if publishing them might Reproach the *Quakers*; for 'tis apparent he neither sticks at Persons nor Things, that he thinks will discredit the *Quakers*: Nay, if he cannot find matter to asperse them with here, he will fetch it from the other side of the Globe, but he'll have it: Besides, any Man shall straight have the Title of a *Quaker* thrown on him, that acts Ridiculously, if from thence there may any Scandal arise, or it can yield any thing to Reproach the *Quakers*, as witness the *Cullompton* Prophet mentioned before. But *wet and dry Quakers are a distinction*, says he, *in other places besides Bristol*. And what of all that? Suppose there were such, that use his, or his Brethrens, or others Company, till they demerit the Name of a *Wet Quaker*, because they

they frequent the *Quakers* Meetings: Doth that Intitle the *Quakers* to their Misbehaviour? Let him at this Day, or Days past, prove, that any Person so Chargeable, was not dealt with, and followed by the *Quakers*, till they had disowned him: Nay, though it were such an one, as after many Years, like the Sow turn'd to the Mire again. This is too Notorious in *Bristol* to be denied, and it would be well for his Brethren, if they did as the *Quakers* do in such Cases, the Reproaches that are cast on Religion, would in a great degree be taken off.

But besides, I admire he should bring this as a Charge against the *Quakers*; for certainly in my Judgment, it makes more for their Credit than the contrary; for that none of them can deviate from the strictness of the Rules they profess, but they shall have presently upon it, a distinguishing Character fixt on them, is a great Argument of the Peoples Temperance and Regularity in general, above other Professors, among whom no such thing is to be found; though the worst of these *Quakers* are seldom so Bad as Thousands of others of most Professions, that nevertheless are suffered to pass in the throng.

But he queries again, *Are they not very humble Persons?* His Answer is Negatively first, and then Positively, That *they are more Proud*

of

of their Plainness than others of their Bravery.
 All to me is, how *Anonymous* came to know
 this, since Inspiration with him is Heresie?
 And to be sure, the *Quakers* never told him so:
 But this is like the rest, a Birth of his own
 Fancy; and as such, I return it to him. He
 queries once more, and that is, Whether the
Quakers are not more just in their Dealings than
 others, and careful not to tell a Lie? To this he
 assents, though very unwillingly; but to
 make it as bad as he can, (for this you know
 is but dry Morality) he yokes us up with the
Turks in it: While he that is of the Election
 of Grace, is pleading for Lying as no unlawful
 thing. — But to prove G. B. a Liar, he quotes
New-England Fudged, for saying, *The Persecu-*
tors of the Quakers there, whipt them so, that
the Flesh came off with the Whips. All his Ar-
 gument to prove this a Lie, was because *Blin-*
man profest he never heard of it; which whe-
 ther he did or not, is no ways material, since
 it is so Notoriously known to be true; and
 therefore he, and not G. B. is the Liar. Yet I
 wonder how he came to add, *That some of*
them were put to Death too. But that his
 Brethren, that thought Hanging, and cutting
 off Ears, too good for the *Quakers*, should pre-
 tend Ignorance of their being so Whipt, when
 one had his Flesh beaten to a Jelly, and many
 others Whipt for Miles together at the Carts-
 tail,

tail, for no other Reason, but because they were *Quakers*, is a strange degree of Impudence.

But before I go farther, I must step back to page 51. where he saith these words, *And now William Penn, I once more declare to thee, and all the World, that I am ready to meet with thee at an open Disputation, when thou wilt, to Debate the Question before us, or the main Question, which is, Whether your flying in time of Persecution, doth not prove you either Notorious Impostors or Apostates?* I have been the more large in this Quotation, that his Shapes may be seen the better; for how great a Fool was he to pawn his Soul with such an Imprecation, as in page 62. for the Truth of what he Charges the *Quakers* with; and yet in page 51. of the same Book, which he Intitles, *William Penn and the Quakers proved Impostors or Apostates*; I say, in page 51. of his Book, Challengeh *W. P.* to an open Disputation to **Debate** the Question? Which implies'tis not yet Debated. And then how Monstrous is his Folly to pretend he hath **proved** it, and afterwards Challenge him to Debate it? But he may soon Debate and Determine too, according to the New Fashion *G. K.* lately shew'd him, (*viz.* by himself) of whose Recovery with *J. Pennyman's*, he seems not a little Proud: But by that time they have proved

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both,

both, or either, as long as the *Quakers* have done, they will find another Character for them, than Honest and Ingenious.

Where he says, That *some are for countenancing a Lie now and then for Friends*, 'tis still of a piece with the rest ; and what he is so far from being able to prove, that I believe he scarce ever thought of it : But 'tis so much out of Fashion now with him, to give us any thing of Truth in his Charges, that it is scarce reasonable to expect it, or any sort of Proof for what he says : For, more than wild Rambles and Forgeries, he is resolved we shall have but little. But in that Address of his to *William King of Pennsylvania*, page 83. where he begins, *May it please your Majesty, &c.* he appears so very much himself, that he leaves little room for wonder at any thing he has writ besides. Nor is it any more strange, that a Man possess'd with what he hath been too deeply Tinctured with, should Create *Kings* and *Princes* of other Men at pleasure ; than it is for them to fancy themselves so, and enjoy all the Imaginary Bliss too, that such a state can afford, as he seems to do, of his fancy'd Victory over the *Quakers*, something of which he expresses in his next words ; where, *Now Friends*, says he, *how will you Answer me ? I am sure no Sober nor Rational Answer can be given.* 'Tis pity there shou'd, for sure it would be lost, if

if he means to such Harangues as this, where his wild Fancy can start up Kings at such a rate. What thanks he may have from Authority for this, I will not conclude, but this is our Man of *mature Consideration*, and great *Composure of Mind*. But one thing in his past Harangue, we must take notice of, which is, his advising King *William* to keep his Subjects from Drunkenness, Whoredom, &c. *lest the Prophecy of Jo. Owen should be verified against Friends*. Strange Contradictions! *Revelation* and *Divine Inspiration* is ceased, yet *Jo. Owen* is a *Prophet*, but then 'tis against the *Quakers*, and there it is *Orthodox*, though in a *Quaker* rank *Herefie*.

But now he is for laying down his Hammer a while, and sets up for *Doctor*, to give Directions for the Cure of Souls infected with the *Spirit* or *Quakerism*, though I confess, I doubt his Skill in this, and his hammering are much alike; for whatever his Doctrine be, his Confusion is the same throughout: But there we will leave him, till he hath wearied out himself, or his Patient, with his Directions, only taking notice of the Squint Blows he aims at us as he goes along.

The first is p. 97, 98. of our *not only despising, but formerly rejecting the Scriptures*: In Answer to which, I must tell him, 'Tis like the rest, absolutely false, for we neither

now think, nor ever thought them other than Admirable Writings, given by the Inspiration of the Holy Ghost, and look upon it as a great and wonderful Providence of God, that it was his Divine Pleasure to have them preserved to this Day, for the Comfort and Instruction of his true Worshipers, and to bear Witness to the Truth of what we profess, to the Glory and Honour of his Immortal Name.

Again, p. 109. He saith, Paul *preached a Crucified Christ*; but when do any Quakers hear *anything of this in their Christless Assemblies*? What a Malicious Question is here? We own Christ, the *Crucified Christ*; we own the Scriptures that bear Witness of this Christ; we Preach him as that Precious Sacrifice for the Sins of the World, who opened the Way to our Eternal Salvation. With what Face then, seeing he pretends to have frequented our Meetings, can he ask a Question so full of Malice, and empty of Reason? But there are many others, as well as *Quakers*, that sufficiently know the Falshood of what he would here suggest, as well as of that in his preceeding Leaf, concerning *Adam*, *Paradise*, the *Fall*, &c.

To prove the Lawfulness of playing at Bowls and Ninepins, (I will not say Cards and Dice) he quotes *Zach. 8. 5.* and *2 Tim.*

1. 5. *When I call to mind the unfeigned Faith, which first dwelt in thy Grandmother Lois, and thy Mother Eunice ; and I am perswaded in thee also.* Behold our Expounder of Scripture, who is so ready to find fault with others ; is not this as excellently well done, as another of his Fraternity did, who said, *The best of God's Saints have a little Tincture of Atheism*, for which see *Psal. 14. 1. The Fool hath said in his Heart, &c ?*

Page 119. He saith, *The Quakers (some practica'ly, and some in word) say, they have no Sins to confess, nor beg pardon for ; they need no Scripture, nor Ordinance, nor Outward Christ to save them.* All which is too Notorious an Abuse in the whole, and in every part, to deserve to be taken asunder, and answered distinctly ; and though I shall not do it to gratifie his Lying Spirit, yet I shall have occasion to speak to it more fully before I end, and there I leave it. But to the end of this Charge he adds, *We may write over their Doors, as over the Doors of them that have the Plague, Lord have Mercy on them.* But what then ! This is but one of his Complements upon us, *for he is sure we cannot be saved,* Page 60. why then should he pray God to have Mercy on us ? Is not this to pray not only against Faith, but certain Knowledge too ; besides taking the Name of God in vain, which

he so often exclaims against? But what can we expect different from this, from a Man that seems to be made up of Malice, Forgeries and Lies, as he appears to be through his Book.

But as for his Account of *Hugh's* of *Plimouth*, I wonder his Friends would suffer him to overhale it in Print, unless the reviving of that Story would take off the Imputation, which can never be, unless there were better Vouchers for it than this Hammerer; no, nor then neither, but with such as knew not the Man.

But being at length fully recovered from his Doctrinal Part, he falls in p. 123. into an angry Humour with *Ministers Wives* for giving some Quakers an account of the ill Conditions of their Husbands: I take this to be the Story; and if so, I say, it was not well done of the Women, to expose their Husbands Infirmities, unless it were a Case of Conscience: Though many a Poor Woman pays dear enough at Home, for being led abroad once a Week in her Topknot; but what their Lot is, they must submit to, and wade through it, as they can. Yet if the Women will Gossip, and tell of the Cheats of their Husbands, why should not they be believed, as well as the *Quaker's* Wife he told of in p. 74. When it becomes his own Case, he is not for hearing any Womens Complaints against their Husbands; but then, he not only (if you will believe him) heard

heard it, but hath also printed it; though never the truer for that.

He says he knew a Famous Minister, whose Wife broke his Heart; he advises Ministers to keep their Ground; for if they do not rule, their Wives will: He quotes many Presidents for being Henpeckt, which would make one suspect, that he himself was too deeply affected that way: But on enquiry, I find his Wife hath the hardest side of it by far; and so according to the Proverb, The worst Spoak cracks first. But to come to an end (for 'tis time nor had I been here, but to clear the Truth, and its Professors, and expose his Folly; that, if possible, he may be ashamed of it, and of himself for its sake) with a Parcel of Verses, (though none of his) very well adapted to a Chiding Woman, and a few Scoffs and Jeers upon She Friends, as he calls them, together with another Ramble of unheard of Lies, which he pretends to deliver as the Sence of the *Quakers*, he ends his Work, and lays down his Hammer, but not without a false stroke to the very last, (lest it should any where fail of being all of a Thread) which is thus; *This Barclay, says he, tells us, if Infallibility be not in his Enthusiasms, 'tis not lodged in the Scripture, but we must go for it to the Chair of Rome.* Here I cannot find a softer Expression than this, The Lake is for the Liar, and the Liar for

the Lake, and that's the Portion of all such, unless they Repent; for R. B. no where in his Printed Books, says so, though this Lying Adversary of ours has the Impudence to assert it; but the best of it is, 'tis with the same Credit with the rest. But he goes on thus, *Every thing*, Poor Robin, *to its Centre; thy Doctrine came from Rome, tends to Rome; and many that knew thee, believe that thou were'st not to be reckoned in the number of Protestants.* But why thus, *Poor Robin*? And once before, *away Poor Robin*, what should induce him to call over his Name at this rate? I will not determine, whether it was from his great Intimacy with *Poor Robin's Almanacks*, as part of his Study, or with a design to lessen the Reputation of R. B. if it was the first, he has shewn himself an apt Scholar, by his *Freaks*, and *Comical Raileries*. But if it be the latter, I pity him that he should be carried away with such Whims, as to think that he was able to Impeach R. B. who was well known by most Ranks and Degrees of Men, to be raised far enough above the Envy of such a Whiffling, Petulant Adversary, as this Hammerer hath all along appeared to be. And now, Reader, having done, (for the present) with *Trepidantium Malleus*, I shall Address my self to thee.

IT is not because I Love Controversie, or affect popularity, that I have undertook to write the foregoing Reply, but because I would take off those Bear-skins, this lurking Adversary has endeavoured to wrap us in ; nor indeed had I undertook it, if many, or most of our Friends that are qualified for such Services, had not declined it as a Scurrilous Libel, not worth their notice, partly from the Matter it self, as being False, Idle, Comical and Vain, and partly from the Knowledge they had of the Author, since he is so well known to be out of his right Mind : But because he may not be generally known to be so where his Book may come ; and understanding that the Book is handed about from one to another of the Brotherhood, and entertained with great Applause, as an unanswerable Piece, I found my self concerned to Vindicate the Truth, against his Malicious Slanders. I observe it's not his Case only, but many more of that Complection for many Years past ; especially in peaceable Times, to be throwing their Squibs at the *Quakers*, although in Times of Persecution they generally are more quiet.

If they had any reasonable or just Cause to Reproach us for holding any Erroneous or Hurtful Principles, it were something : But when we are Condemned for Hereticks, it is
by

by *their* Forgeries, Lies and Perversions, which they would insinuate was *our* Belief: One while we are *Papists* and *Jesuites*, although we Challenge any of them to go as far as they dare, in any of the Negative Doctrines of the Reformation. Another while we deny the Humanity of Christ, by and by his Divinity. One while we cannot Pray without the Spirit, by and by we expect to Merit Salvation by our own Works. One while we are for turning the whole Scripture into Allegories, by and by Persecuted, because we keep to Scripture words.

Their great News about our not Confessing our Sins, is as false as the rest, though perhaps grounded upon our not doing it in the same Customary way and manner that our Adversaries use: But what then, doth it therefore follow, as he wickedly insinuates, (page first) *That we think our selves too good, and too perfect, to ask a Holy God forgiveness for any imperfection, in Thought, Word or Action, by no means?* Nay, see how Contradictory he is; he chargeth L. S. for *Pride, and falling into the Condemnation of the Devil, because he wisht for being in a perfect Estate, but acknowledged he was not so.* But in another place (if you will believe him) he tells you, *We don't think of any Imperfection in us, or desire of Forgiveness, or to that effect:* But now L. S. don't pretend to
it,

it, but wisht he was so: ~~Who~~ will Credit such a Sayer and Unlayer? ~~But~~ as we are exhorted to Confess our Faults ~~one~~ to another, and not to hide our Sins, for then we shall not prosper, but confess and forsake, and we shall find Mercy; so the *Quakers* believe, and also practice: And if he is Ignorant hereof, it's his Fault, and not ours. In short, Confession we *own*, and know it to be our Indispensible Duty, To God, for every Sin against him, either in Thought, Word or Action: To Man, wherein we have Trespased against him: To the Church, wherein we have offended her. And when the Lord is pleased by his Spirit, to draw forth any of his Servants and Ministers, into either an Acknowledgment of Sins past; or Desire of Forgiveness, or both, in the exercise of their Gifts amongst the People they represent, and on whose Behalf their Petitions are put up; we are so far from disapproving hereof, or thinking our selves *above* it, that it is exceeding Comfortable and Edifying to us. But this we shall never deny, that those inward Pangs of a Penitent Soul, those Sighs and Groans, as well as Words, that arise from a wounded Spirit, are more acceptable to God, than such a Customary, Formal crying out, *Lord, the best of our Performances are Sin, yea, our Holy Duties are Sin; but do thou be merciful to us, miserable Sinners; and so go, and so come,*
from

from Year to Year as if after such a Confession, God Almighty was obliged to forgive; not considering, that 'tis those only that Confess and Forsake, that shall find Mercy.

Then again, *How often* are we scofft and mockt at, and compared to the Pope, because we assert, That Men ought to be Infallibly assured of their Duty to God, and that the Spirit of God, a measure of which is given to every Man to profit withal, is Infallible, and if minded, will so Infallibly assure them, that they sha'll be beyond doubt, which is a tossed (but not Comfortable) Estate? From this, 'tis common with our Adversaries to say, That the Quakers pretend to Infallibility, and when once turn'd Quakers, are Infallible. Now that we pretend to Infallibility is true, but 'tis as before expressed; not placing it in Persons or Opinion, but the Spirit of God, which they themselves can't deny to be Infallible: And as Man is governed by that Spirit, he will Infallibly be led out of all that which is Fallible and Erroneous, both in Faith and Life: Yea, they themselves will (I hope) allow the Scripture to be an Infallible Rule, and if so, the Spirit of God must be yet much more so, since from it the Scripture came, For Holy Men of Old, spake as they were moved by the Holy Ghost. But for my part, I would not give a Rush for that Religion, that is only Certain in Uncertainty, which is the state of all that hath

hath not an Infallible Rule to walk by.

Again, about the Holy Scriptures, how abominably have our Adversaries abused us, particularly this Hammerer, saying, *'Tis no Rule to us; and that we have Cursed more than a Thousand times, those that call the Scriptures the Word of God.* This needs no Confutation from me, since every Body that know the *Quakers*, know also that they use *Cursing* no more than *Swearing*; yet this is the Man, that if he don't speak Truth of us, **Desires to be Esteemed a Persecutor, or the greatest Defamer on Earth, &c.**

Now although we do not commonly call the Scriptures the Word of God, because we *distinguish* between them and Jesus Christ, *who is called in Scripture the Word of God*; yet it is not in the least to derogate from the Honour and Dignity that is due thereto, but because it is an Attribute *peculiar* to Jesus Christ the Word, although as they declare the Mind of God, with respect to us, and are his Commands to us, they may in that respect be called the Word or Command of God; and so the *Quakers Own* and *Esteem* them, and *Rejoice* in them, since they afford such a Comfortable History of the Dealings of the Lord with his People through many Generations, and of the Coming of his Son, our Lord Jesus Christ, his Birth, Works, Doctrine, Miracles, Sufferings, Death,

Death, Resurrection, Ascension, Glorification, and present Mediation, and of his Coming at the End of the World to Judge both Quick and Dead, of the Resurrection of the Just and Unjust, with many more Precious and Comfortable Doctrines, all which are contained in the Holy Scripture, and Writ for our Learning, that *by Faith* in Christ, the Man of God, through them, may be thoroughly furnished to every good Word and Work.

And to that end we may have the true and right use of them, it is requisite Men apply themselves to the Spirit of God in the reading thereof, which never Contradicts its own Testimony in the Scripture, but Corroborates it, and makes it much more Effectual for Edification and Comfort; as said the Prophet, *(a) I will put my Spirit within you, and cause you to walk in my Statutes, and keep my judgments,* &c. and to this end we have directed the People to the Spirit of God within them: For without the Assistance thereof, the Reader hath not the true Comfort of them; and therefore it's false in Fact, that the *Quakers* deny the Holy Scriptures, and esteem them but Dirt, Serpents Meat, Death, and Dead Letter, as this Hammerer, the *Snake in the Grass*, *Crisp*, *Bugg*, &c. saith: For we sin-

(a) Ezek. 36. 27.

cerely believe the Scripture in it self is very good and *profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: That the Man of God may be perfect, thoroughly furnished unto all good Works.* (b) But the Best Instruments in the World put into the Hands of a Fool, or one of no Capacity, is no more to him than those which are worse, unless to do Mischief with; but in the Hand of an Artist, the Work is excellently done. (c) Even so the Capacity for the right use of the Scripture, is the Qualification of the Spirit, without which the Scripture is not of that advantage, though otherways very excellent in it self.

Now as some part of the Scripture is Allegorically to be understood, as well as some other Literally, and some both, as our Adversaries confess, so to turn that to an Allegory, which is to be understood Literally, is equally Foolish with taking that Literally, that is to be understood Allegorically: For the right understanding hereof, can there be any better Method proposed, than for Men to have recourse to that Spirit from whence it did at first flow? And in that Gift of the Spirit, to wait with patience until the Matter is clearly opened to them, and not be hasty to conclude, either

(b) 2 Tim. 3. 16, 17. (c) 2 Pet. 3. 16.

with or against the Resolves of Councils and Synods, &c. but being truly exercised in the Gift of the Spirit, in Waiting, and Attention on it, as well as Prayer and Supplication, it's most certain the Matter will be cleared up, and the Doubts resolved, as it shall conduce to their Spiritual Advantage.

In short, it's not so much about *plain* Scripture Authority we differ, but about the Authority of those Councils, Synods, and Assemblies of Divines (so called) that have undertaken to Expound Scriptures, and Decree Articles of Faith. For all our Confessions of Faith, and Acknowledgment to the Truth of Christianity, in *plain Scripture Terms*, is little with them, but Cant, unless it be in the Terms of the several Councils, or *Westminster* Divines, &c. and yet they are the People that cry up the Scripture for their Rule, though they make it a meer Nose of Wax to turn to every thing, that either Humour or Interest trumps up: Thus one Council hath Contradicted what the other hath Determined.

And another thing, in which 'tis common for these People to Abuse and Belie us in, is about our Lord Jesus Christ, which this Adversary saith, (page 80.) *That he was the Anointings of God, and when Dead, his Body turned to Dust, and that afterwards the same Anointings were in others.* But who or when any Quaker
said

said so, he mentions not a word; and in Answer to it, I say, he would have as truly represented the Presbyterians, as he hath done the *Quakers*: If he said of them that they held Universal Grace, and that there was never any such thing in the World as the Solemn League and Covenant, and no such Man as the Bishop of St. *Andrews* Murthered, or that King *Charles* the First cut off his own Head, or that they never Hanged Men only for being *Quakers*, or that their Brethren in *Scotland* were for Universal Liberty, notwithstanding their Barbarity to the Episcopal Clergy, and their Design to Excommunicate, the last Year, all Persons that should Buy or Sell with, or Entertain a *Quaker*, which had took effect, had not the Clemency of the King interposed to break their Mischievous Designs. I say, as the Matters and Things abovementioned lye, are as true the one as the other, so I Charge him for a Notorious *Impostor*, thus to abuse and deceive his Reader; and under the specious pretences of speaking Truth, to vent such apparent Falshoods.

Now although I positively deny what *Anonymous* affirms, and put him upon the proof, which I am sure he can never do; yet for the sakes of others that may be deceived by this Lying Spirit, I shall freely express our Faith herein, since that is the part which affords me

the greatest Satisfaction in this Undertaking : But if I should not do it in the Terms of the Schools, though in never so plain Scripture Terms, perhaps it will find but little Credit with our Adversaries, notwithstanding the great Talk and Boast they make about the Authority of the Scripture.

But however, let them do as they please, I hope we shall not recede from the Testimony of Holy Scripture. As to the Heresies of the *Socinians* and *Sabellians*, which he endeavours to fix on the *Quakers*, since so much has been said already in Confutation thereof, so to reassume the Argument, and give it a fresh Confutation, would swell this beyond my Intentions; but besides, many others that has done it, I shall refer to one, that in this Author's Esteem is both *Honest* and *Ingenuous*, whose word I hope then he will not question, and that is *G.K.* in his *Way Cast up*; which was Written in Defence of us, and our Principles, to which I refer the Reader; for though *G.K.* hath changed his Mind since that time, the *Quakers* have not, and therefore his Arguments in Defence of our Principles, are as much in force against our Adversaries as ever, since we did then, and do now approve of them, whatever we may do by the Man; for many a Man has declared the Truth, and turned from it afterwards; but Truth is not to be denied, because

cause of that. In short, besides G. K. and the many *Quakers* that has Writ on that Subject, the *Quakers* believe the Substance of the *Nicene Creed*, as truly as any of their Adversaries, which cuts up all this Hammerers Allegations at the Roots, as it is reported by *Socrates Scholaasticus* in his first Book of the *Ecclesiastical History*, Chap. 5. Page 222. which I shall insert the Substance of (save also the Curse at the latter end of it, upon them that held contrary Opinions).

WE Believe in One God, the Father Almighty, Maker of all things visible and Invisible, and in One Lord Jesus Christ, the Son of God, the Only Begotten Son of the Father, that is, of the Substance of the Father, by whom all things were made, both the things in Heaven, and the things in Earth : Who for us Men, and for our Salvation, came down, and was Incarnate. He was made Man ; He Suffered, and Rose the third Day ; He ascended into the Heavens ; He shall come to Judge both the Quick and the Dead : And we Believe in the Holy Ghost.

Now though we chuse rather to express our Faith in plain Scripture Terms, than in the Terms of any Council whatever ; yet where Matters of Faith are laid down in plain Scripture Terms by them, we never were so cross-grained to refuse an Assent, because it was the

Determination of a Council. But though the above abundantly clears us from his false and wicked Charges of denying the Divinity and Humanity of Christ, and the Trinity, yet we have more to say for the sakes of those whose Innocency has been destroyed by such Impostors as this Adversary.

Know then, that as the Holy Scripture declared the Divinity of Christ, so we as Faithfully believe it, according to *Micah*, *But thou Bethlehem Ephratah, though thou be little amongst the Thousands of Judah, yet out of thee shall he come forth unto me, that is to be Ruler in Israel: whose going forth have been from of old, from Everlasting; or the Days of Eternity.* (d) Again, *In the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the Beginning with God. All things were made by him, and without him was not any thing made that was made.* (e) Again, *Who is the Image of the Invisible God, the First-born of every Creature*—(f) Again, *For by him were all things Created, &c.* (g) *Who was the Root and Offspring of David; the Bright and Morning-Star; (h) The heir of all*

(d) Mic. 5. 2. (e) John 1. 1, 2, 3. (f) Col. 1. 15. (g) Ver. 16. (h) Rev. 22. 16.

things; the Brightness of (God's) Glory; and the Express Image of his Substance; who upholds all things by the word of his Power. (i) And by whom also all things were Created. (k) And for his Humanity, according to the Hebrews, Forasmuch then as the Children are partakers of Flesh and Blood; he also himself likewise took part of the same, that through Death he might destroy him that had the power of Death, that is, the Devil. For verily he took not on him the Nature of Angels: but he took on him the Seed of Abraham. Wherefore in all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-priest, in things pertaining to God, to make reconciliation for the Sins of the People. (l) Again, For we have not an High-priest which cannot be touched with the feeling of our Infirmities: but was in all points tempted like as we are, yet without sin. (m) And as to his Suffering both in Body and Soul, and thereby becoming a most compleat Sacrifice for the Remission of the Sins of the whole World, according to Isaiah, Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the

(i) Heb. 1. 1. 2, 3. (k) Eph. 3. 9. (l) Heb. 2. 14, 16, 17.
 (m) Heb. 4. 15.

pleasure of the Lord shall prosper in his Hand, He shall see of the travel of his Soul, and be satisfied : by his Knowledge shall my Righteous Servant justify many : for he shall bear their Iniquities. (n) Neither by the Blood of Goats and Calves : but by his own Blood he entered in once into the holy place, having obtained Eternal Redemption for us. How much more shall the Blood of Christ, who through the Eternal Spirit, offered himself without spot to God, purge your Conscience from dead Works to serve the Living God. (o) Again, Who gave himself for us, that he might Redeem us from all Iniquity, and purifie unto himself a peculiar People, zealous of good Works. (p) Again, For Christ also hath once suffered for Sins, the just for the unjust : (that he might bring us to God) being put to Death in the Flesh, but quickened by the Spirit. (q) Again, And walk in love, as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet smelling savour. (r) That I may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable unto his Death. (s) With many more ; all which we as truly and as faithfully Believe, as any Protestants whatever ; and he must have a Face of Brasse that

(n) Isa. 53. 10, 11. (o) Heb. 9. 12, 14. (p) Tit. 2. 14.
 (q) 1 Pet. 3. 18. (r) Eph. 5. 2. (s) Phil. 3. 10.

will say, the *Quakers* either deny or undervalue any part of it. And for the Trinity, (as he calls it) we as much believe it, as the Scripture declares it, viz. *For there are Three that bare Record in Heaven, the Father, the Word, and the Holy Ghost: and these Three are One. And there are Three that bare witness in Earth, the Spirit, and the Water, and the Blood: and these Three agree in One.* (1) And as for the *Body of Christ turning to Dust*, is so great an untruth, that he must set up for the Trade of Lying, that attempts a greater; for the *Quakers* Believe according to the *Acts of the Apostles*, which saith, *Ye Men of Galilee, why stand ye gazing up into Heaven? this same Jesus which is taken up from you into Heaven, shall so come, in like manner as ye have seen him go into Heaven.* (2) Again, He seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither his Flesh did see Corruption. This Jesus hath God raised up, whereof we all are Witnesses. Therefore being by the Right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the Heavens, but he saith himself, The Lord said unto my Lord, Sit thou on my Right Hand, until I make thy Foes thy

(1) 1 John 5. 7, 8. (2) Acts 1. 11.

Footstool. Therefore let all the House of Israel know assuredly, that God hath made that same Jesus whom ye have Crucified, both Lord and Christ. (x) Again, Whom the Heaven must receive, until the times of restitution of all things, which God hath spoken by the Mouth of all his holy Prophets, since the World began. (y) So that as his Flesh saw no Corruption; he Ascended far above all Heavens, and sits at the Right Hand of the Majesty in the Heavens, &c. Now of the things which we have spoken, this is the sum: We have such an High-priest, who is set on the Right Hand of the Throne of the Majesty in the Heavens. (z) And though Christ was Anointed with the Oyl of Joy and Gladness above his Fellow, (referring to his Manhood) which the Quakers readily confess, yet never called it Anointings, as he says, for what reason I know not, unless to abuse the Quakers. And that all Christians have a degree or measure of the same, the fulness of which was in him is sound Doctrine, and to be believed and lookt for, since he that has not the Spirit of Christ is none of his, and since the Hammerer don't expect it, no marvel he is so great a Slave to Sathan as he is.

His Scoffs at Perfection, and Freedom from Sin, I shall next take notice of, and answer as

(x) Acts 2. 31, to 37. (y) Acts 3. 21. (z) Heb. 8. 1.

follows: That by Perfection, the *Quakers* never pretended to any other than a being freed from Sinning, and of a growth from one degree of Grace to another, to the perfecting of Holiness; (a) but a Perfection of the fulness of Knowledge, or of Glory, is what is not to be expected in this World, nor did we ever pretend to it; but if a being delivered from sinning, is not attainable, the *Quakers* are indeed Fools to pretend to it, and our Adversaries are in the right to reflect on us for it; but if it be, who is Fool then? And that it is, is most clear from *Mat. 5. 48. Luke 6. 40. 2 Cor. 13. 9. 2 Tim. 3. 17. Eph. 4. 11, 12, 13. Heb. 6. 1.* or else we must Charge an Absurdity on the Holy Ghost, for injoining what was impossible to be attained to; and where will that Centre?

And whereas he often reflects and abuseth the *Quakers* for denying Prayer, and particularly, Page 78. *They must wait for the Spirit's Call to Prayer*, saith he, *then asks how they and the Spirit came to be such Strangers, that it calls not to them all the Day, Week, Month, or Year long, to pray alone, or in their Families*: This also is like the rest, and what that is, is plainly made appear; for 'tis a hard matter for him to speak Truth in any one thing, unless it be

(a) Eph. 4. 13,

where he can strike us in the Teeth with a *Demas* or *Judas*, an *Alexander* or *Hymeneus*, or *Philetu*, or a *Nicholas*, &c. which that we should be without, is more than can be expected, since the first Planters of Christianity were not; yet that neither rendred the Christians *Impostors* or *Apostates*, nor their Religion the Sink of Heresie, though our Hammerers Elder Brethren thought *it* and *them* so, and prosecuted them accordingly, as their Rabbies did their Lord and Master.

Now as to Prayer in Families, and alone, as well as in publick Meetings, this is the known practice of the People called *Quakers*; but because they have not *set hours* for it any more than some of his Brethren has *set forms*, he infers, though very unjustly, that *the Quakers decline it*. We do say, if Men pray, they ought to pray with the Spirit, and with an Understanding also, and therefore we say, all are to attend the Spirits time, in order to help them in the production of what it hath conceived; and 'tis certain, that they who are intent hereon, shall not find themselves at a loss for want of the Spirit to enable them, when the Circumfrance of Time and Place calls for it; yet at **all** times Men are to have their Hearts set on God, and to meditate on his Law; but they are not *always* obliged to a Vocal Prayer, nor doth God expect it, though
some.

sometimes he do, that they may sanctifie his Name by a Vocal Prayer, as well in a private Family as a publick Meeting, and this the *Quakers* own and practice, therefore he is a *Defamer, Persecutor, and Impostor* for insinuating the contrary.

In Page 51. Our Adversary is very Abusive, touching our belief of a Christ within (which he falsly puts) in opposition to a Christ without, saying, *This Word outward is in great Contempt with them*; but how this word Outward is so contemptible with them, he has not assigned: That we are Contemners of the outward Scripture, is false from what is said before: That we are Contemners of Christ, *viz.* he *that was Crucified*, is as false; for we are well assured, that by the Offering up of himself upon the Cross, he became a Propitiatory Sacrifice for the Sins of the whole World, and by vertue of his Blood comes Remission of Sins; and yet this Remission is no otherwise to be Experienced than by Mens Repentance, and Belief of the Truth, and a Faithful walking in Holiness of Life, with which, as an *Ingenious Author* said, ' we may, but without ' which, we never shall be saved, notwithstanding Christ Died for us: The Design of whose ' Death was not to make a good Life unnecessary, but to render it efficacious and available; ' not to procure a Priviledge of being Saved ' with.

‘ without it (as some fancy) but that we might
 ‘ be Saved with it, &c.

After he has told his Reader, *That Baptism and the Lord's Supper were Outward Ordinances with them*, he queries, *But why does not these Men condemn outward Meats, and Drinks, and Outward Cloathing too? If they did, the Controversie would soon be at an end*: But for all his Scoffs he is mistaken, though by ending the Controversie, he means we should be out of his way; I must confess, I believe, it would be a joyful Day to him, and such as he. But pray let me Expostulate with these People a little; Are not you for an inward Vertue from Christ the Fountain, to Revive your Spirits, and Comfort your Souls under any Affliction, as well as to Encourage you to Perseverance? Are not you for the Marrow of the Scripture, as well as the Words and Sentences therein contained? Are not you for sitting down in an Heavenly Place in Christ? Are not you desirous of receiving the Substance of what Baptism and the Supper is, but the Sign of? If you say Yea, may not I, if I would act the part of this Hammerer, return it upon you, that you are (since you cry up the outward) all for the outward, but not at all for the inward? Which I can with as much Justice and Truth do, as he has Charg'd the Quakers for condemning all the outward, &c.

But

But what a poor Flurt was it to bring in outward Meats, and Drinks, and Cloaths too, and then the Controversie, he saith, will soon be ended? But that's not true, for we are against outward Meats, and Drinks, and Cloathing too, and yet the Controversie is not ended; and if he had not been blinded with Folly, as well as Envy, he might have escaped such a Blunder: For where Meats and Drinks are offered, either Superstitiously or Profanely, the *Quakers* are against it, and refuse it: But what a comparison he has made! Here is Christ without, the Scriptures without, Heaven without, Baptism without, the Lord's Supper without, with outward Meats, outward Drinks, and outward Cloathing; and what weight there is in *that*, pray read *Col. 2. 17.* and then let him tell me, according to his own Comparison, what real ground there is for him, or any else, to blame the *Quakers* for refusing the Two Great Ordinances, as they call them, since according to his Comparison, they are *but a shadow*; and if People have seen, and enjoy the Substance, and will follow it rather than the Shadow, are they to be blamed for it, or called Hereticks? But till the Substance is known, those Shadows may have their Service, and we are not for pressing any to decline it, till their own Convictions do: For I agree with the Apostles, who said, *Let every Man*

Man be fully perswaded in his own Mind : There has been many Books writ upon this Subject of Baptism, I shall therefore say the less ; the greatest Argument I have ever heard brought for the Continuation of Water-Baptism, was from *Acts* 10. 48. which stands thus, *Can any Man forbid Water that those should not be Baptized, which have received the Holy Ghost as well as we ;* from which they argue, that if Baptism was not a standing Ordinance since these had received the Holy Ghost, why was it here practiced ? I Answer, first of all, there was no mention of *Water* in the Commission, *Mat.* 28. 19, 20. yet to teach Baptizing was ; secondly, since *John's* Baptism was distinguished from *Christ's* by *Water*, as that was from *John's* by the *Holy Ghost*, nothing can be more plain, than that *Christ* intended his, and not *John's* Baptism.

And if the Apostle *Paul* was not behind (as he saith he was not) any of the Apostles, yet 'tis evident he did not understand *Mat.* 28. 19, 20. in the sense our Adversaries do ; for if Baptizing with *Water* was a part of the Commission there mentioned, he never understood his Commission, if he had, he would not have *thanked God that he Baptized so few as he did*, and positively declared, that he *was not sent to Baptize, but to Preach the Gospel ;* but that he did some, and *Peter* more, is true ;
but

but this neither proves it a standing Ordinance, nor yet that it was by Command from God to be a standing Ordinance ; but as in the Case of Circumcision, Anointing the Sick, and divers other things practiced by the *Jews*, whose Religion was greatly Ceremonious, as the *Gentiles* was Idolatrous ; the Disciples of Jesus condescended, as in the case of Circumcision,, that by becoming all to all, they might gain some ; for to take them off all at once, was not likely to be received by them, since by a long Custom they had used themselves to such outward things.

But besides, *John* himself had before declared, that he must *decrease*, and that Christ must *increase*, which plainly implied the decrease of his Ministry and Baptism, not all at once, but gradually, as it did the increase of Christ's Ministry and Baptism ; for as the *one decreased*, the *other increased*, as the Sun's light *swallows* up the Moon's ; for as the Moon has its time of service, in which Mankind is much benefited by its Light, although it be a borrowed one from the Sun. even so was *John's* Baptism of great Benefit when he preach'd Repentance to the People, and Baptized them in *Jordan*, as they confess'd their Sins, being the Preparer of the Way of Christ ; for though he was a burning and shining Light in his Ministry, yet he was *but* a Witness to bear witness of

of the Light, that all Men through him might believe, who *was the true Light which lighteth every Man that cometh into the World*, John 1. 7, 8, 9. This is the Son of Righteousness, this is the Lamb of God, this is the Baptizer with Holy Ghost and Fire, who when he comes (the Lesser, the Witness, the Forerunner) the Baptizer with Water must give place too. As when the Sun appears in our Horizon, the Moon's light is so overcome, that we have no Advantage by it, by reason of the more transcending Light of the Sun; so that it's very evident, *John* and Christ's Ministry and Baptisms were as much two distinct Ministrations, as *John* the Son of *Zacharias*, and *Jesus* of *Nazareth* the Son of *Mary*, were two distinct Persons, or the Sun and Moon are two great, yet distinct Lights; for the Moon is not the same Light that the Sun is, though she has her Light from the Sun; nor is *John the Baptist's* Ministration the same with Christ's, though he came from God, and had obtained such Credit amongst the People for his time, that it was said, *All Men mused in their Hearts of John, whether he were the Christ or no*, Mat. 3. 15.

Nay, they were by *John* himself declared to be two distinct Baptisms, as the Text declares he shall, &c. I do, &c. mine with Water, his with the Holy Ghost: See the Text,

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Text, (*Mat.* 3. 11. *Mark* 1. 8. *John* 1. 15, to 34. and make the Application.

But how preposterous is it to think, that Christ should send his Disciples in *John's* Errand or Service, who was but the Forerunner; for so to do, was to set his Disciples to run counter; and therefore, though the Disciples for the sake of the *Jews*, and new Converted *Gentiles* did do it, it's plain they did it upon the foot of Discretion, and not by Commandment; and when these Men of the Circumcision, as well as the *Gentiles*, had received the Holy Ghost by the Apostles Ministry, since Baptizing with Water was practiced amongst them from *John's* Example, the Apostle did say, *Who can forbid Water, &c.* but that this proves the Baptism of the Holy Ghost, and Baptism of Water to be but *one* Baptism, *I deny*; as I do also that this Practice proves it to be of Divine Institution, notwithstanding it was not then forbidden, but they went into the Water, and were Baptized.

Again, there is a vast difference between *receiving* the Gift of the Spirit by the Ministry of the Disciples, and a being *Baptized* by the same Spirit; for by the Gift received, they came unto a Convinc'd Estate, which Convincement was wrought by the Holy Ghost, through the Apostles Ministry, and was to them the Glad-tydings of Salvation, if from

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that state of Convincement they prest on to a thorough Conversion : So that the receiving of the Holy Ghost mentioned in that Text, may be very aptly compared to the Leaven in the Parable, *Mat. 13. 33. Luke 13. 20, 21.* which as it is subjected to, leavens the whole Lump, and Plunges or Baptizeth the Soul, with all its Faculties, into its own Nature ; and this is the Baptism we own, it being that of the Holy Ghost,

But to winde up the whole matter, if *Mat. 28. 19, 20.* was a Commission to the Disciples to Baptize with Water, then they were obliged to perform it in the *Terms* of that Commission.

But they never performed it in the *Terms* of that Communion ;

Therefore, &c.

Again, the *Terms* of that Commission, was to Baptize in the Name of the Father, Son, and Holy Ghost,

But the Disciples Baptized none with Water in the Name of the Father, Son, and Holy Ghost ;

Therefore, &c.

And so I end this part, and shall only add, with respect to breaking Bread and drinking Wine in a Sacramental way, (as they call it) that we have *disused* it, because we do certainly know, that to us the Substance is come, the Heavenly

venly Bread and Wine of the Kingdom, to our great Joy and Refreshment, which are the Principal *Memento's* to us of the breaking of *Christ's Body*, and shedding his most Precious Blood for us: And as often as we are made Partakers hereof, we shew forth his Death, and bear in our Bodies the Marks of the Dying of the Lord Jesus; which Marks are a Death to Sin, and a New Life to Holiness, (for *he was Crucified for our Sins, and Rose again for our Justification*) as well as a perfect Resignation to the Will of God: For though our Adversaries have *set* times for the Receiving of what they call the Lord's Supper; and without doubt such *set* times are to them the most Religious and Sacred part of their Devotion, and we have *not* yet let it be known to them, that there are certain Times and Seasons that are more than in the *common* or ordinary way Sacred to us, but these Times and Seasons are in the Father's Hands, and not ours, and for them we wait in all our Religious Meetings; and though we do not always Enjoy what we wait for, yet we meet with so much Encouragement, as to continue our Waiting and Attention, until He we wait for, who is the Bread of Life indeed, is pleased to make himself known to us, by a Spiritual breaking of Bread, and therefore *what* need is there for *such* to use the Outward and Visible Sign,

when the Inward and Spiritual Substance is come? But for all those that are not come to this Substance, but are Religiously and Devoutly Travelling after it, and hope to get it with the Visible Sign; we are not for being Censorious upon them, knowing that the Light of a Candle, Moon or Stars, are serviceable, till the Suns light break forth and overcome it all.

I have but one Point more to speak to, and then I shall end, and that is about the *Light within*, which our Adversary saith, *page 78. we commonly understand by it Conscience*; now that this Man should so affirm, when in *page 79.* he pretends to have read *R. B.* upon it, shews his wilful Blindness, Ignorance and Envy, for he that has read *R. B.*'s Apology, and shall yet say, That the *Quakers* understand by the *Light, Conscience*, must be Mad, Envious or Foolish, but if he were not all three, think you he would in *page 78.* say, *They understand by the Light, Conscience*, and in *page 79.* say, *Some Friends makes it God, but R. B. a Substance, and calls it Vehiculum Dei*; this is the Man that will not Belie or Abuse the *Quakers*, if he do, let him be accounted the greatest Defamer upon Earth, &c. But that they, the *Quakers*, do not understand it to be *Conscience*, he himself has proved, quoting *Ro. Barclay*, calling it *Vehiculum Dei*, whose Book

is approved by the *Quakers*, and contains their Faith and Doctrine in the Points Controversed, and thither I refer the Ingenious Reader for a more *full* and ample satisfaction, but since that Book is large, and this being part of our present Controversie in pursuing this Hammer, I shall freely declare, first Negatively, That by the Light we never understood it to be *Conscience*, since *Conscience* is liable to be corrupted and hardened, as said the Apostle; but this Principle of Divine Light is not obnoxious to any alteration or change from its own pure and holy Nature, to any degree of Corruption whatsoever; nor is it natural Reason, for there is an apparent depravity come thereupon. But secondly, I declare Positively, That by the Light, we understand a glorious Beam or Ray proceeding from Christ the Fountain of Light, displaying it self into our Souls for the enlightning of our Understandings, and to put us in a Capacity to distinguish between Object and Object; for as a Blind Man cannot discern the difference in Colours for want of his sight, so all Men in their natural Estate, are in as great a degree of Spiritual Blindness, until by this Light they are in a degree enlightened; hence it is that all are called Children of Wrath, and that there is none that doth good, no not one; nor can it be otherwise, for although Custom and Tradition may influence

Men

Men to do what they think they ought to do, and deter them from what they have been taught to avoid, yet till by a degree more or less of this Light, they are enlightened, it's a Blind Zeal and Will-worship, which is not at all acceptable to God, but is Iniquity, as is the Flowing of the Wicked, though otherwise in it self an inoffensive Exercise; so that the sight and knowledge of what makes for Man's Everlasting Happiness, depends upon this Divine Light, for without it we have no sight, and consequently no Spiritual Knowledge, since Man's Natural Reason is so depraved, that he can no more search into, and behold the glorious things that relates to the Kingdom of God, and his Immortal State, they being too Sublime for him, than 'tis possible for a Man to look into, and search out the Matter and Nature of the Sun with his Bodily Eyes, which if he attempts, is soon Convinced of his Folly, by being blinded by the inaccessible transcending Glory and Light thereof; so that as the Apostle said, 1 Cor. 2. 11. *For what Man knoweth the things of a Man, save the Spirit of a Man that is in him? even so the things of God knoweth no Man, but the Spirit of God.* And in Verse 14. *But the natural Man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* I say then, since
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Man in his Natural Estate is not able to know the things of God, it is most certain, that he must, if ever he know them, come to it by the help, not of a Natural but Divine Light, and such a Divine Light, God, who is in Christ, Reconciling the World to himself; the Father of Lights has sent his Son, the Light of the World, to bless the World withal, that by believing in him, Men may come out of Darkness, and be turned, every one of them, from the Evil of their Ways. It's true, he was a glorious Light in his Life, Ministry, Miracles, Sufferings, Death and Resurrection, and as such there is no Dispute, but we are obliged to believe in him, and then we shall not abide in that Darkness and Unbelief the *Jews*, &c. are now in; but that it should be restricted to that, we deny, since himself promised to come again, and to be in his, and with his, to the end of the World, to lead them into all Truth, to Comfort as well as Convince them, and in fine, to dwell with them, and in them, according to *Jo.* 14. 16, 17, 18, 21, 23. and 15. 26. and 16. 7. with many more in the *New Testament*; so that notwithstanding a Belief of Christ's Coming in the Flesh, and Suffering, and therein becoming a most Compleat Sacrifice for Remission of the Sins of the whole World; Men may live and die in an unreconcilable State, and fall short of that
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Salvation Jesus Christ has by his Blood purchased for them ; for a *bare* Belief and Consent to the Truth hereof, doth not Entitle any Man to the Salvation therein offered, unless he lives conform to the Will of God, *viz.* Repent of his former Life and Vanity ; Believes, *viz.* has Faith in God and Christ ; and that holy Spirit sent forth to purifie his Heart, and submits to the Work of it, and leads a Life of Godliness and Honesty for time to come ; these are terms upon which Christ the Saviour is offered to every Man, and they that perform these Conditions, have the Benefit of the Sacrifice of Christ, and for his sake God will look on them as if they had never sinned at all : Now since to come to this Qualification, where the Righteousness of Christ is *truly* to be *imputed*, requires a real and effectual Change from *Nature* to *Grace*, from *Darkness* to *Light*, how is it possible that this Change can be effected without a steady adhering to this Divine Light, which as it is obeyed in all its Manifestations, leads out of all Darkness and Death, into the Marvelous Light of Life ; nor doth this Principle of Light that manifest whatsoever is reprovable, *Eph. 5. 13.* to that end it may be relinquished, contradict the Light in the Scriptures ; for the Commands of the Holy Ghost in Scripture, are made by this Light much more Effectual and Obligatory upon us ; for we do
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not place the Authority of Scripture only, from its being esteemed Canonical, but also from the Testimony of the Divine Light in our own Hearts, which would have obliged the Believers therein, to have believed the Holy Scriptures Sacred, and of Divine Authority, if no such Canons had past to put a Sanction on them: How Unjust, Uncharitable and Wicked then are our Adversaries, that stick not to say, We debase the Scripture to set up our own Light.

In short, by the Light within we understand not Conscience, nor Natural Reason, but that Light which from the Son of Righteousness Jesus Christ; the Light of the World, shines into the Hearts of the Sons of Men, to give them the Knowledge of the Glory of God, or that Spirit of Truth, that was promised should Convince the World of Sin, and lead into all Truth, or that Word nigh in the Heart and Mouth, to be heard and obeyed, or that still small Voice, that saith, This is the Way, walk in it, when turning to the Right Hand, or to the Left, or that Grace that brings Salvation, and in order to it, it teaches to deny Ungodliness and Worldly Lust, and to live soberly in this present World; or lastly, We mean by it, that Great Mystery reserved for the Gentiles, *which is Christ within, the Hope of Glory*, Col. 1. 26, 27. yet not in opposition to his being glorified in the Heavens, as he is

the Man Christ, or Heavenly Man, or Advocate, Intercessor and Mediator with God for us; this is what we understand by that Principle of the Light within. And whoever thinks to get Heaven or Happiness another way, I wish them Repentance and Amendment of Life, being assured, that there is not another Name or Power whereby Men can be saved, besides the Name of Jesus, who is the true Light, that enlightens every Man that comes into the World. And though many there be that do not own him, as he is believed in, and confessed to by us, yet nevertheless are by him in some degree enlightned, in whom, if they believe and live up to what they know to be their Duty to God, and their Neighbour, the Lord will, without doubt, accept of their Sincerity, though they are labouring under the Prejudice of Tradition and Education.

And now, Reader, if I have not defended the *Quakers* from this Hammerers Charge, and proved him the Impostor, I must confess I have neither understood him, nor my self neither, as well as I have done my endeavour to remove those Prejudices, many People have entertained against us, which they have received one from another, not knowing us as we are; nor will they give themselves the opportunity of knowing us from our selves, but without hearing or examining, if Mr. such a one, or such a one, the

the Minister, say so, or so, we are at once Condemned for Hereticks, and then upon pain of Excommunication, or something else, the People must not so much as Discourse with us; For is there among any sort of profess Christians (save the Priests, Friars, &c.) a greater degree of Dominion and Rule over the Souls and Consciences, as well as Purse of the People, than is now reigning among our Presbyterians? And yet who but they for exclaiming against the Hierarchy of the Bishops.

But to avoid Reflections as much as may be, I shall conclude with true desires for his, and all the rest of our Causeless Enemies, their Repentance to Amendment of Life, that the Mercy and Favour of God, to the Remission of their Sins, they may all Witness, through Faith in the Lord Jesus Christ. And for this Adversary, I shall desire him, if he thinks fit to write any Reply to this, that he will do it under the Umbrage of some intelligent Person or other, (if he can get any) that we may apply our selves to for Satisfaction for his Abuses; or else let him conclude, that if he be not Reply'd to again, its not because his Arguments are thought unanswerable, or that we decline it from any Consciousness of the Weakness of our Cause; but because its not worth while to detect him, since the Rhetorick of *Bedlam*, and his *Wells Letter*, with a deal more, as from

page 43, to 46. and from 55, to 57. and from 83, to 88. are so much alike, that it would be no Honour to any one to Reply to it, nor Benefit for any to Read it, though such as that makes up a great part of his Book: And for his Wickedness therein, as I have not called him, *The Devil's Bloodhound*, &c. though he insinuated I would, yet I can in the Knowledge of our own Innocency say, *The Lord Rebuke him.*

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T H E P O S T S C R I P T.

SINCE the foregoing Answer was sent to the Press, I observe this Day another Scurrilous Pamphlet is come forth by a Nameless Author, Intituled, *The Spirit of Quakerism, and the Danger of their Divine Revelation, laid open, in a Faithful Narrative of their Malicious Prosecution of Henry Windor and his Wife, at Carlile Assizes.* By Henry Windor. London, Printed for John Harris, 1696. In p. 17. At the end of the *Narrative*, is *Henry Windor* again, *July 9. 96.* I observe that *H. W.* owns the *Narrative*, and for that reason, is made Midwife to this Monster, that shews its Teeth the Day of its Birth.

That Account of the Delusion of those silly Women, mentioned in the *Narrative*, I saw long since in Manuscript, though never with those Aggravations, as now it appears with; and though 96. be the Date, thereby to make the deeper Impression on the Ignorant, and to Amuse the Unwary Reader, and to Enrage

the Multitude against Thousands of Innocent People, called *Quakers*, that know no more of it than the Child unborn; yet 73. was the time this *Narrative* Commenced; all which, with what is yet behind, shews the Malice, Envy and Rage of our Adversaries, who cannot think us fit to have a Being in the Land of the Living. What should be the Reason of their Intolerable Rage at this time of Day, when we have for 10 many Years given such undeniable proofs of our Peaceable and Inoffensive Conversation, I cannot think, unless this, *viz.* since it hath pleased the Lord to favour us with Ease and Relief, from those Long and Cruel Persecutions and Sufferings, that did attend us for our Consciencious Dissent, by the Particular and Extraordinary Indulgence the Government has extended to us; for all which, as we are highly sensible of the great Love and Favour of God to us therein, so are we truly and humbly Thankful to the Government for the same, and Hope, Believe and Pray, that in all things we may walk worthy of it, and by no means abuse so great Mercy: But this, without Controversie, has extreamly enraged our Adversaries, who, like *Cain*, are Angry at our Acceptance: But my desire is, that none of these things may move any of us, no, not so much as to the *Desire* of Revenge; yet *Justice* to our selves as *Christians*, as well as Men, will

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not admit of Silence ; I shall therefore examine this present Adversary. Whether the *Narrative* be true or false, I will not determine, without doubt it may be partly both ; for I have heard of such a Story, that Two Women did pretend they had a Dream or Vision, that this *H. W.* had Committed such an Act ; but what of all this ? Did he ever hear that the *Quakers* Embarqued their Cause upon such a bottom ? Or that they owned or espoused the Imaginations of these Women ? Yes, saith he, page 23. *Many Friends was Concerned in it, Testified and Vindicated it at Carlile Assizes.* Oh height of Impudence and Falshood ! What did they Testifie and Vindicate ? Was it that these Women were in the right, and that the Spirit *they*, viz. the *Quakers* profest, (which was the Holy Spirit) was the very Spirit that Acted these Women in their Impeaching *H. W.* ? surely no, *but they did not immediately disown them and their Spirit too* : What then ! Do it therefore follow that they *must own them and it* ? An Envious as well as Foolish Consequence. But to do him Justice, he has, though Ignorantly, cleared, by his own Acknowledgment, all the *Quakers* in the World, and that is in page 24. where he saith, *I freely declare, if any of you sincerely value Scripture Light and Rule, and do not adhere to the Guidance of this Mad Spirit ; this Story, (meaning the Narrative) intends not to Accuse you.*

Now I say then, that all the *Quakers* in the World, that are own'd as such, and Members of that Community, are sincere Valuers of Scripture Light and Rule, and as much detest adhering to the Guidance of this Mad Spirit, as the Author, or any People in the World, and therefore we are, by his own Confession, Cleared; so that the Man has only a *Chimera* in Charging it against the *Quakers*, and is Fighting with he knows not what; but I have just Cause to question his Sincerity in this free Confession, since he is so liberal to bestow more such Stories upon the *Quakers*; but before I come to Examine them, I take notice of his saying, *The Devil it seems owed them a spight, by managing those Persons to the shame of the Sect*: That the Devil is spightful towards us, I believe is very true, though they say he is kind to his own Children, the which, I am apt to think, this Adversary may be qualified to give us an account of in his next; but of his spightfulness to us, we have had large Demonstrations, not only by seducing some that have pretended to be of us, to follow the Imaginations of their own Whimsical Brains, or Melancholy Fancies, under the Apprehensions of the motion of the Spirit of God, but also by filling such as this Adversary with Malice and Envy against us, to Reproach the Holy Spirit of God, through the Delusions of some few Persons.

I shall now take notice of some more of his Stories, and that is in page 26. of one *Peregrine Dalston* endeavouring to swallow his Bed-sheet, and Choaking himself ; and of another at Durham, that pretended he came to Hobson's House by Revelation, &c. And page 27. of a Woman that Renounced her Husband, and call'd him Dog, Devil, &c. and that she pretended to be a Mother to a Second Saviour. How unjust is this Libeller to upbraid Sensible Men with Actions of Mad People ? But whether ever there were any such Persons in the World, as these he here mentions, is a question ; and 'tis another, if ever any such thing was either done or said ? And another, Whether these People (if the two first be granted) were reputed *Quakers* ? For his saying so, will go but a little way with the Impartial, since Lying and Abusing is his Practice, as I shall shew in its place ; but supposing all this to be true, when or where did he ever hear the *Quakers* give any Credit, or shew Countenance to such things ? He cannot be Ignorant of the *Quakers* equally disliking any such practices with any Professors of Christianity whatever : He may well say, page 29. *Friends Memories are not always perfect*, for they never will, nor his neither, be so perfect as to remember what never was done. But all these confirms what he said before, That *the Devil ow'd us a spite*, and to shew it, has made use of this Libeller, with

with many others who hath joined issue with the Devil in Spightfulness, to Reproach, Belie and Abuse an Innocent People, because some that has profest the same Way, has been Whimsical, Melancholy, Imaginary, or Mad. But his Profane, Atheistical, Blasphemous Commentson these Stories, I shall not now undertake to Reply to, for indeed I do not think it worth while, since it looks so much like *Tripedantium Malleus*, rather than the production of a Composed Brain.

He tells Two Stories of *Quakers* in *Bristol*, The first going Naked with a Rope about him into the Church, but when turn'd out, another went saying, Thus saith the Lord, Let the Man have his Rope again. If this be not a Lie of his making, yet it is of his venting, for the *Quakers* of *Bristol*, who are most like of any to know, deny it, that is, that no *Quaker* did so.

Some *Quakers* in the City of *Bristol*, yet Alive, do remember, (but surely the Infernal Powers are at work in this Scribling Age, to fill this part of the World with Lies, as it did another lately with Witches) that about Forty Years ago, there was one *John Jones*, a Reformed (as the Beetle called such as he) *Quaker*, viz. one that like G. K. F. B. T. C. and J. P. had left the *Quakers*, and set up for himself, which said *Jones* went Naked, (save only a Rope about him) and if this be not the Story, there

there is nothing of Truth in it ; but if this is the Story, then Judge Reader, what an ungodly Man is he to lay that to the Charge of the *Quakers*, which they as much *disowned* as himself. That another should say, *Thus saith the Lord, Let the Man have his Rope again*, is a further Proof of the baseness of this Adversary ; for tho' there were such Expressions used by a Boy or Portar, yet it was *only to Ridicule* the Imaginary Naked Man ; and both of them no more *Quakers* than S. T. or this Libeller.

But who that Great Prophetess is in *Summer-set-shire*, that should say, *I'll tell thee from the Lord, Monmouth is as surely alive, as any of us*, I know not, but certain it is, if the *Quakers* did pretend to such Revelations, as these he have told of, and *this*, such a great Prophetess, as he would Insinuate, we must needs know her, tho' he takes care we shall not from him, but as an Effect of his lying Spirit, I return it on him.

But he comes now to a particular Case, (*viz.*) That in the Year 1694. at *Bristol*, (for his Story of 86. I take it to be the Fruit of his Scoffing, Lying Spirit, rather than any appearance of Truth) he saith, a Prophet pronounced, that in a few Months *that City should become a Pool of Water, except it did Repent. This was declared amongst a Croud of you, Publish'd in the Streets,*

owned before the Mayor, whose Courtesie to the silly Wretch others of you Congratulated, Caressed the Man, Honoured his Prophecie above the Bible, Copied and hung it up in your Houses, &c. Now this falling within the Compass of my certain Knowledge, made me the more willing to spend an Hour or two in perusing (and for his Abuses) reflecting on this Libeller, for this I know to be a Lie in Fact, as it is laid down by him: Let our Memories be as bad as they will, he will find them too good to let his Lies pass undetected; but such as *he*, had need of better than he seems to have; but something he has got by the end as he thinks will Reproach the Quakers, and out it goes without Fear or Wit, Two Stories jumbled together with great Additions and downright Falshoods; and were it not for that, I should gratifie him too much, I would relate the Truth of that Matter, that he hath so confused himself about, that in Eight Lines has told *so* many Lies, but perhaps shortly we may see his Reply to this, (for if he have any Regard to his Credit, he is obliged to it, since I positively Charge him for a Malicious Publisher of Notorious Falshoods) and then it will be time enough; in mean time I observe his Directions, (like such another Doctor as S. T.) a true Representation of the Author, viz. a Rambling Confused Adversary; see it, page 46. Grieve not the Holy Spirit of Truth.

Truth. Ah! where wilt thou run when he ceases to lead thee? This in a Quaker had been rank Heresie enough, to have had him write a Book to lay open the Danger of it, but in him Orthodox. In the next Paragraph, and first Sentence of it, he saith, Dread the Methods whereby others are inveigled, viz. a Pretence to all inward Spirituality in Religion. You may see what a Religion he is for, nothing of Spirit, but all Flesh. But to fix the aforesaid Character upon him, read his next words, A Form of Godliness, without Life and Spirit, God abhors, saith he; 'twas well in one respect, he did not set his Name to his Book, for if he should be known to be a Member of any Society at all, we might, if we would, act like him, Accuse them for Madnes or Folly, since this Member has shewed himself so in this Case; for till he can reconcile the aforesaid Directions, viz. Dread Inward Spirituality in Religion, (viz. Beware of it; don't pretend by any means to such a thing) yet don't grieve the Spirit of God, for a Form, without the Spirit, God abhors; I say, until he can reconcile these two opposite Directions, I shall not forbear thinking him a Mad-man, or worse; but this is no more a wonder to me, than his Envy-ing the Quakers, both for the sake of their Religion, as well as for their Temporal Enjoyments, since believing the Saving Grace of God in all Men, is with him an Intoxicating Notion, one would

would think he was no better acquainted with the Holy Scriptures, than he seems to be with the Principles of the *Quakers*; for had he not been intoxicated himself, and a Stranger to both, how could he have belied the one, or contradicted the other, as he hath done? And until he is better informed of both, I intend to leave him, or at least for the present; since he is so foul and abusive from End to End, that hardly one Paragraph is to be found free from Lying, Detraction and Perversion.

It shall suffice me, that all Men in their Senses, and that are of a good understanding, will agree with me in this; that this Adversary has most notoriously abused the *Quakers*, by Intituling them to the Mad and Foolish Freaks that some silly People has run into. For who would think it just, to charge the Church of *England* for Libertinism, because some Men, Professors of that Communion, has been Convicted for Theft and Murther, &c? Or that the *Presbyterians* Doctrine is Damnable, because some of their Members have Hanged or Stabb'd themselves? Or that the *Baptists* Religion is Lunacy, because some of their Members has Drowned themselves? A very unjust and uncharitable Conclusion. So let the sober Reader judge, whether supposing (but not granting) many such like Idle and Foolish Stories to be true, concerning here and there one, amongst many
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Thousands of a regular People, is our Christian Communion and Society answerable for it? And our Principles Destructive, and we Hereticks because of it? The Answer, I hope; is easie.

In short, we know there has been much Industry us'd, and what Wit and Malice, as well as Madness could rake up, has been thrown at us, to Reproach our Christian Profession, and render its Professors obnoxious to the Government, that our Liberties might be, by a Legal Power, frightned: But Blessed be the Merciful God, who hath hitherto helped us by his Grace and good Spirit; that though our Adversaries hath not forbore, but with open Mouth hath spoken all manner of Evil of us, yet it is *falsly*; and we know it to be for the sake of our Lord Jesus Christ, in whom we have believed.

Psalms 2. 1. *Why do the Heathen Rage, and the People imagine a vain Thing.*

Isaiah 37. 22, 23. *The Virgin Daughter of Zion hath despised thee, &c.*

London, September the 12th. 1696.

F I N I S.